A TREATISE OF THE Knowledge of God.

As excellently as compendiously handled by the famous and learned Diuine *Peter Du Moulin*, late Minister of the reformed Church in *Paris*, and Professor of *Theology* in the Vniuersity of *Sedan*.

Whereunto are annexed his exquisite discourses with that great Master of Eloquence *Monsieur de Balzac*. Translated out of the Originall,

By *Robert Codrington* Master of Arts.

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The Right Hon.ble James Earl of
Derby Lord of Man and ye
Isles 1702

To the true Louer of all good Learning and the perfect mirrour of her Sex and Age, *Alice* Countesse of *Derby* Vicecountesse *Kinton, le Knocking &c.* and Lady [illegible] in the Isle of *Man*.

Right Honourable,

THE report and ſplendour of your Vertues haue encouraged me to preſent theſe Papers into your Honourable hands; in which, what my preſumption hath offended, my duty may excuſe; it being Religion to pay moſt homage vnto thoſe ſhrines which moſt Vertues haue erected; and Fame ſo lowdly celebrating your praiſes, it were ſome rebellion in me not to attend, or infidelity not to beleeue her Story, which pronounceth you the Mirrour and the Bleſſing of this Age, to be as great a wonder as an example to Poſterity, and eminent in all your actions, which as they are aduanced by your Greatneſſe, ſo they are crowned by your Goodneſſe; Goodneſſe it ſelfe being ſo habituall vnto you, that it ſeemes ſhe is become euen your Nature, and may be called as much your complexion as your practice.

This is that which hath inuited me to the Dedication of this Treatiſe to your Honour; for to whom more worthily could I preſent it, then to you, whoſe life is a Com-

Commentary on it, making Religion not your affectation, but your most severe imployment, and the excellence of your spirit, although it workes you to a nobler height then our duller faculties can attaine unto, yet the height of your Honour is still the humility of your Vertue, and it is the last of your praises not to affect them. This I have received from the mouth of Fame which I deliver not to your eares, but to the truth of your Story, which paralels your love to Learning with the nobleneſſe of your other Vertues, and preferres your love vnto Religion above them. Vouchſafe then, Right Honourable, to accept this Treatiſe, not unworthy of ſo pure a Patronage, and if my devotion to your Honour can winne your Goodneſſe to pardon my Preſumption, the excellence of the Subiect ſhall winne your Iudgement to entertaine the Treatiſe, in which there is no other errour to be found, but that it is repreſented to the World, and you, by this rude hand of

Your Honours moſt
humbly devoted

R. C.

The *Tranſlatour* to the *Readers.*

THis Treatiſe needs not a Preface to entertaine you, or encourage you; the title it ſelf is eloquent enough, yet Cuſtome expecteth that ſomething ſhould be ſpoken of the ſubject,& the Author: and it were unmannerly beſides, at my firſt comming abroad, to preſſe into your acquaintance without ſaluting you. As there is nothing then more excellent than this Subject; ſo there is no man that could diſcourſe on it more excellently then the Author, the Author abounding with the Subject, and directing the underſtanding to that knowledge by which he wrote it. The Atheiſt may here learne as well how to worſhip as to believe a Deity, and reading the methode of his wiſedome in the Characters of Nature, may as well be convinced by Reaſon as Religion. The Epicure may acknowledge the looſe impiety of his Idoll pleaſures, and engaged in more holy and high devotions may performe no more homage to his purſive God. The Recuſant may perceive that Heaven is not to be bribed by his merites or his money, but may here finde his ſalvation more cheape, and certaine. The Treatiſe is but ſmall, but what wants in the volume is ſupplyed

plyed in the Subject: it was borne in the Englisſh aire, though not in the Englisſh tongue, this is the Fate of Bookes to be eloquent at firſt, and to ſpeake in variety of tongues, the diverſity of languages being by them promoted into a bleſſing, and they ſeeme like ſo many inſpirations, and to be Prophets of that knowledge which our underſtandings all, ſhall enjoy hereafter. This then being ſo expert in other languages, it was pitty me thought it ſhould want his own, and had only the power to perſwade me to this work attended with a deſire which I had by the imparting of our Authors knowledge to improve your owne, a deſire which (where they are legible in earneſt) can excuſe abſurdities, and even ſanctify the Errours; but I write an Epiſtle, not an Apology, and am neither doubtfull of mine owne integrity, or indulgent to the faults of others, whom I am ſo farre from flattering, that I muſt pronounce to excuſe them is a ſacriledge, and to conceale them the lowdeſt ſlander, theſe are they who with impure hands doe tranſlate themſelves into their Authors papers, and deprived of their native glories, doe preſent them to the world in their owne deformities; they diſguiſe their beauties in thoſe accents they would advance them, as if our language was either too dull or too ſtubborn to expreſſe them, and Eloquence was onely confined unto France; nay, ſo delicate is their impudence, that it attempteth only the choyceſt Excellencies, and the rareſt of Authors have the leaſure to repent their miſerable Eloquence: but ſuch is

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the vertue and the happineſſe of learning, that from hence ſhee hath receiv'd incouragements, it being an addition to her glory to be admir'd by all; and being prais'd by Ignorance, from the mouth of her enemy ſhe becomes more fruitfull. The Sunne forbeares not to impart his beames becauſe they draw up clouds, which doe as much obſcure his beauty, as expreſſe his power, and theſe lights of Learning continue ſtill their illuminating influences, though thoſe guilty ſhaddowes doe invade them, and conſcious of the vertue that did attract them, they doe rather forgive then ſuppreſſe their ſplendour. But the workes of this our Author being as rich in ſubſtance as in beauty, are able to carry their owne ſtrength and light through all the defects of a rude Interpreter; this piece onely of all his Labours lay almoſt forgotten, and hid from obſervation, which being ſet forth by ſo divine a hand, and in ſuch perfect colours, I thought it ſome religion in me to draw the curtaine, and to preſent it to the publike view, wherein if I have ſatisfyed you, it ſhall be new honour unto me, that I have fulfill'd with all the deſire of goodneſſe, which is to communicate her ſelfe, and obeyd her inclinations as

Ambitious of your
beſt proſperity,

Codrington.

ERrours are all but privations: the Translators abſence, and the Printers haſt, gave theſe leave to appeare, which their review hath thus called in:

Pag. 3, *lin.* 1. *for* γαων, *r.* γανν. *pag.* 5, *lin.* 12. *for* incenſed, *r.* infenſed. *pag.* 6, *lin.* 9. *for* the great, *r.* the ſo great. *pag.* 8, *lin.* 2. *for* Devill, *r.* Devills. *pag.* 14, *lin.* 25. *r.* when addicted. *pag.* 15, *lin.* 25. *r.* doe differ. *pag.* 16, *lin.* 25. *r.* and tumults. *pag.* 19. *lin.* 15. *for* υφω *r.* υψω. *pag.* 32, *lin.* 2. *for* another, *r.* the other. *ibid. l.* 6. *for* thoſe, *r.* theſe. *pag.* 35, *lin.* 2. *for* preſſe, *r.* knowledge. *ibid. lin.* 1. *for* lazy, *r.* dusky. *pag.* 55, *lin.* 6. *for* ſquares, *r.* ſquare. *pag.* 68, *lin.* 9. *for* collect, *r.* draw. *pag.* 71, *lin.* 18. *for* le ſpace, *r.* l'eſpace. *lin.* 21, *for* voire, *r.* voir.

Lighter faults there are too, which as your eye encounters, are left unto your goodneſſe, either to correct them, or excuſe them.

OF THE KNOVVLEDGE OF GOD.

Mong all the visible Workes of God, Man hath the precedencie; In man that part is of greateſt excellence which is called the Soule, for a body is common to us with Beaſts, but a ſoule with Angels. 1.

Now ſeeing there are many faculties of the Soule, that is of greateſt dignity, which is called the Mind or Vnderſtanding; for it gives light unto the Will, and ſitting at the Helme doth ſteere and guide the affections, from whence it is called of the Greekes τὸ ἡγεμονικὸν the Regent of the Empreſſe. 2.

The principall ornament and perfection of this Vnderſtanding is the knowledge of the Truth, which is ſo affected to the Mind as light unto the eye. 3.

4. But not the knowledge of every Truth makes the Vnderſtanding ſo exact, as the knowledge of thoſe things that are moſt high and perfect; among which, ſince it is not to be expreſt by what a tranſcendent diſtance God excells, it evidently followeth that the true knowledge of God is the moſt abſolute perfection of the Mind: for ſeeing the knowledge of the Truth is the ſame to the Vnderſtanding, as light is to the eye, it is evident that by the true knowledge of God the Vnderſtanding is moſt accompliſhed, ſince that God is the Fountaine of Light, the Father of Illuminations, nay Light it ſelfe; in compariſon of whom the ſplendor of the Sunne is neerer darkeneſſe.

5. But againe, not every knowledge of God doth accompliſh or illuſtrate the Vnderſtanding; but only that which revealed by God himſelfe is contained in his Word: For as we doe not behold the Sunne in the ſame manner as we doe other things, for other things are diſcerned by the light of the Sunne, but the Sunne illuſtrates himſelfe unto us by his owne light; So God cannnot bee knowne but by his proper Light, and unleſſe he be pleaſed to infuſe into our Soules the true knowledge of himſelfe.

6. But before wee ſettle our Meditation on this knowledge of God which is revealed in his Word, it will bee a labour worth the obſervation to expreſſe how farre humane reaſon, having no relation to the Word of God, can advance it ſelfe; for this is no ſluggiſh Meditation, and from hence great

great light of rectifyed Reason shines, from hence great knowledge of Divine wisedome springeth forth. Before therfore we enter into the Chancell of this Temple, it will be profitable awhile to stay in the Courts thereof, where no little splendor doth appeare, and where God hath left no obscure representations of his power and his Wisedome: for so will we ascend by method and degrees to the Doctrine of the Church, that it may appeare how much the Church doth differ from the *Lyceum*, how much the Schoole of Christ doth excell the Schooles of the Philosophers, how much the Revelation of God doth overcome the relation and Capacity of Man.

7. That in all men there is inherent some apprehension of a God, by experience and the testimony of all ages it is manifest, among whom there is none so wild or barbarous that hath not received some forme of Religion, and that established under most grievous punishments: for this is not a written but a native Law, to which we are not taught, but made, not instructed by precepts, but by the principles of Nature; from whence it comes, that in the most unreclaimed there is a remorse of Conscience, which summons their guilts, and drawes them (though unwilling) to the Tribunall of God, causing the prophanest wretch to tremble with horrour at the almighty Iudgement; *Suetonius* reporteth of *Caligula*, that thus hee was heard to threaten *Iupiter*.

Εἰς γάων Δαναῶν περάω σὲ.

8. Vnto the Land of Greece will I
Thee a confined Bond-man tye.

He would often also rehearse that in *Homer* of *Menelaus* encountring with *Paris*:

Σεῦ πάτερ ὕπτις σεῖο Θεῶν ὀλοώτερος ἄλλος.

Thou Father *Iove* of all the Gods
The most pernicious art by ods.

Yet as often as he heard it thunder, he sought out holes wherein to hide him from his feares, and wakened from security, startled at the apprehension of the revenging God: for every one, as hee is most abandoned to vice, so at the shaking of a leafe, or if

Virides rubum dimovêre Lacertæ,
Et corde & genibus tremit.

The Lizards greene but move the bramble,
He in his heart and knees doth tremble.

Hence it is, that we observe wicked men, who in the course of prosperity had shaken off all thought that there was a God, in sudden dangers to cry out, *O God*, and to fly to his assistance whom prophanely they despised; and surely these words fall from them unpremeditate, it being an acknowledgement that in suddaine apprehension of extremities is forced from them by victorious Nature.

9. Nay Idolatry it selfe the more absurd it is, and the more addicted to vaine inventions, the more evidently

evidently it declares that there is planted in Man by Nature a knowledge of Divinitie, a knowledge that must needs sit deepe within him, and throughly be imprinted; when Man a creature of glory, doth chooſe rather to debaſe himſelfe beneath the beaſts, to worſhip Stocks and Stones; and from his naturall hight of pride to ſubmit himſelfe to the vileſt of things, then to acknowledge at all no deity; neither could they who invented theſe monſters of gods, haue ever found men ſo prone unto obedience, had they not incountred with minds already inſenſed with the perſwaſion of a God, from which perſwaſion there ariſeth an inclination to religion.

Nevertheleſſe, to come to the knowledge of God, the vulgar tread in one path, the Philoſophers in another, the vulgar rowling his eyes about the Vniverſe with admiration doth contemplate the fixed ſeaſons of the yeare, the beauty and operation of the Sunne, the Ebb and flowing of the Sea, the weight of the Earth hanging in the ayre, and by the becks thereof compacted into a Globe, and balanced with equall weights. 10.

Defectus Solis, varios Lunæque labores,
Vnde tremor terris, qua vi maria alta tumeſcant
Objicibus ruptis, rurſumque in ſeipſa reſidant,
Quid tantum Oceano properent ſe tingere Soles
Hiberni, vel quæ tardis mora noctibus obſtet.

The fainting Sun, the Moone in labour oft, (aloft
The Earthquakes birth, what mounts the Deepes

Their barres being broke, calm'd by what powre they runne
Backe to themselues; what makes the Winters sun
So soone into the Ocean diue, What stay
In summer keepes the tardy Night away.

11. Hee wonders at the perpetuall gliding of the streames, the growth and vertue of the Plants, at the divers formes of living creatures, at their motions, their inclinations and instincts. Finally at the great perfection of the Vniverse, that the particular parts thereof are impediments to the contemplation of the whole: As in an unfeld Wood, the particular hight of every tree would bee remarkable, were not the whole Forrest seene to be of an equall hight. There is scarce therefore any so strongly dull, who observing these will not acknowledge their Author, and value with himselfe the greatnesse of the Workeman by the excellence of the Worke.

12. If any Man should behold a Library well furnisht, in which the shelues are faire, and well set up, the books rankt in order, all things are kept neate, and brusht, and handsome, is it credible that any man can bee so sottish, as to conceiue that this came done by chance, and will not rather impute it to the industry of Man: for Confusion comes by chance, but Order is by Industry. But there is no Library so aptly digested, so full, so beautifull, that may any wayes compare with the perfection and structure of the fabricke of the World.

World. A man may carry in the skirt of his garment a promiſcuous number of Printers Characters, which his garment being ſhaken, hee may alſo ſhake and ſcatter on the ground; but will the Characters ſo aptly fall, or will there be ſo fine an induſtry in the Chance, that ſome elegant verſes or neate Oration may bee read? Surely there is no Oration ſo polite, no Verſe compoſed with ſo much art, that may any wayes parallel the Artifice and Beauty of the World.

This is the firſt way, whereby God affects even barbarous men with ſome touch of divinity, drawing even the perverſeſt underſtanding to a knowledge of himſelfe by theſe dumbe Maſters, *Pſal.* 19. *The Heavens declare the glory of God, and the Firmament ſheweth his handy Workes:* For the inviſible things of him from the creation of the World are clearely ſeene, being underſtood by the things that are made, even his power and divinity. 13.

Adde unto theſe the naturall preſervations and the ſeedes of honeſty and equity, and thoſe pricks of conſcience which gaule even the moſt obdurate with ſecret tortures; for this is a confeſſion of good authority, whereby men profeſſe that they acknowledge a Iudge to whom accounts are to be given, and who doth looke into their manners and their actions. 14.

Neither doe the Devils and malignant Spirits conduce a little to imprint in our minds a deepe perſwaſion that there is a God; for ſeeing it is knowen 15.

knowen by daily experience, how great and hurtfull the power of the Devill is, how they raiſe up tempeſts, ſend forth diſeaſes, tranforme men into Wolues, tranſport Groues and Corne (which *Plinny* reporteth to haue happened in the PROVINCE of *Marrucia*;) how they affright men with viſions, and with perplexing Oracles illude thoſe that craue their counſell, and entangle them in errours: Surely mankind expoſed to the injuries of ſo many inviſible enemies, ſhould haue periſhed; nay and the fabricke of the World it ſelfe would haue diſſolv'd, did not theſe Spirits depend on the becke of a ſupreamer power, who bridles their rage, and barres them up in the limits of his eternall Providence.

16. Theſe are but obvious and careles obſervations, which fall into the vulgar, even not mindfull of them: But the Philoſophers to the true knowledge of God haue gone the higher way; for they make them bonds and links with Demonſtrations, by which they ſo chaine the underſtandings, that they draw from them what they will.

17. *Ariſtotle* wrote eight bookes of naturall Philoſophy, the ſixe laſt whereof containe no other ſubject but of Motion onely and the affections of it: But the laſt doth end in the firſt Moover, in him who is immoueable, for ſeeing all things that haue motion are moved by ſome one thing, and that againe by another, and ſo forward: In this chaine of things motionary wee cannot proceed to what is infinite, but wee muſt needs ſtay at one firſt Moover,

Moover, who although hee moue all things, is himselfe immoueable. Even so in the body of Man, the joynts are moved by the Arteries, the arteries by the sinnewes, the sinnewes by the Spirits animall, the Spirits animall by the Spirits vitall, the Spirits vitall by the soule, which is not moved but by Accident, or by Another, that is, by the motion of another; as Wisedome walketh in a wise man, or as the Governour of a ship sitting at the helme doth so rest, that notwithstanding by the motion of the ship hee is moved himselfe. But if there be any thing that moues it selfe, it must bee compounded of parts, and one part must bee moved of another: But the First Being must needs be most purely simple, and not composed of parts.

Besides it is easie to bee seene by evident demonstration, that in the order of Efficient causes it is impossible to proceed unto what is infinite, for if there was no chiefe and primary Cause, there would be no second, nor any third Cause; and so of the rest, so that by this meanes, there would be no Cause at all; besides wee should never arriue unto the last effect, for before wee could travaile to it, infinite Causes must be gone over, now that is infinite which cannot bee gone through, and of which as there is no beginning, so there is no ending. 19.

Neither doe the divers degrees of Goodnesse and wisedome (by which Angels are better and wiser then men, and men themselues differ among 20.

themſelues) availe a little to the knowledge of God and of divine perfection: For this Axiome doth ſtand unſhaken, that qualities (ſuppoſe Heate or Whiteneſſe) are more or leſſe imperfect according as they are neerer or farther off from the Soveraigne degree of perfection, or are diſtant from the chiefe degree of Heate or Whiteneſſe: Among creatures therefore that is the better which commeth moſt neere to the chiefe or primary Goodneſſe; But this Soveraigne Goodneſſe, what is it elſe but God who is Goodneſſe it ſelfe. For as in the order of efficient cauſes, ſo in degrees of Vertue and Perfection, there can be no proceedencie to what is infinite, but it muſt needs be that there muſt be ſome chiefe and primary Perfection.

21. Adde againe to this, what all the World confeſſeth, that it is impoſſible that any thing ſhould make it ſelfe, for if any thing could make it ſelfe, wee muſt neceſſarily then conclude it, to haue beene, before it was; for to doe, doth preſuppoſe to be: ſince therfore the heaven could not forme it ſelfe, it muſt bee formed by ſome one elſe, who muſt truely be both of Soveraigne Power, and of infinite Wiſedome, for to ſo great a worke, he had neither patterne whereby to imitate, no materialls ready wherewith to worke, nor Iourneyman to helpe him. For if theſe had then beene, it would beeagaine demanded who had created him, his Matter or his Men, who had indued them with abilities as to ſet forward God, and helpe him in his worke; So that of neceſſity we muſt ſtay at ſome one, who wanteth

not

not the ayde of any, and from whom all things are, who seeing that of nothing hee hath made all things, cannot but bee of an Infinite Power, since from Nothing to Something, there is an infinite disproportion; for sottishly profane is that ridiculous insolence of the Epicure *Velleius*, who, in the first Booke of *Cicero*, *Of the Nature of the Gods*, deriding the Creation, demandeth what was the foundation, what were the tooles, what were the Leavers, who were the Apprentices, in so great a worke.

Besides the Mistery of Numbers convinceth plainely, that there was a beginning of the World, and thereupon, that it was created by God, for every Number ariseth from vnity, when therefore dayes are numbred, it must needes bee that there was one first Day, and thereupon one first Conversion of the heaven, for there is no number infinite in Act, neither can there bee Dayes infinite in number, for if any number were infinite, the number of ten, would infinitely fill vp that infinite number, from whence it would follow, that five would arise no oftner then ten, and that one halfe would bee no lesse then twice as much, nay, in that infinite number there would be as many tennes as vnityes, which surely cannot stand together, and imply a contradiction. 22.

Besides the terme of life and proportions of men so much contracted in respect of the vigour and the Stature of our forefathers, doe not obscurely testifie, that there was one first Man, and one 23

primary perfection, from which by ſtaires Generations haue deſcended, for the Diminution of things cannot bee infinite: for ſhould wee runne them over in the Ages paſt vnto Infinitie, wee ſhould at length advance Man vnto a Stature higher then heaven it ſelfe.

24. The Scope of all this, is, that by Arguments borrowed from the light of humane Reaſon, although but clouded and dusky, wee may teach, that as the beames of Light ſhed over all the World doe flow from one beginning, namely the Sunne, and as Numbers proceede all from vnity, and in the body of Man as all the Arteryes and Vitall facultyes, proceede from one heart, ſo every Being doth depend and is ſuſtained by one Chiefe and Soveraigne Beeing, who ſhould hee withold, or but withdraw his Vertue, and his Influence, All things preſently would diſſolue and returne into their ancient Nothing; No otherwiſe than if the Sunne being taken from vs, whatſoever there is of Light would bee turned into Darkeneſſe.

25. Now if any ſhould demand what moved God to put his hand vnto this Worke, the anſwer is ready, For God made all things for himſelfe, and was mooued with no other conſideration than with his owne Loue: For God is not onely the efficient Cauſe of all things but the finall alſo, as the Apoſtle witneſſeth in the ſecond of the Hebrewes, where hee alledgeth, that God is for whom and by whom all things are: All things are for God, as hee is the End of all things, and moſt

Good; all things are by God, as hee is the efficient Cauſe of all things and moſt great: Deſeruedly therefore doe wee title God Moſt Good, Moſt Great, but firſt moſt Good, before moſt Great: for hee is moſt Good as hee is the End, for the End is alwayes the foremoſt in the Intention, and the Efficient Cauſe is but mooued by it. Seeing therefore there is no Reaſonable or Intellectuall Agent which vndertaketh any thing without propoſing to himſelfe the End which ever appeareth Good, the moſt chiefe and Soveraigne AGENT could not worke, but for the laſt and beſt End; And ſeeing there is nothing better then God, nay, Seeing all things whatſoever are Good come from God, God could not worke for any other End but for himſelfe; And ſeeing there is nothing that ſhould bee rather pourtrayed or repreſented in a picture, then what doth ſeeme moſt beautifull, God who is the firſt Beauty, and the firſt Light, was pleas'd to draw his owne Picture, and as in *Phidias* his *Minerva*, the Artiſt himſelfe hath imprinted in his worke, an vndefac'd reſemblance of himſelfe.

But ſeeing now of things created, part are Bodies part are Spirits and immateriall Subſtances, among the Spirits the Angels are moſt eminent, next vnto which are the Soules of Men, among the Bodyes the firſt Heaven is aboue all moſt honourable; Wherefore when God in all his creatures hath imprinted ſome tracks of his power and his wiſedome, the Spirits by a more ſpeciall priviledge have ingraven in them the image of himſelfe, and

that not drawne by a pencil as Painters vſe, expreſſing onely Colours and proportions, but ſuch an image, as is beheld in a Glaſſe, which repreſents euen our motions and our Actions; For God hath powred into Spirits the Light of vnderſtanding, and knowledge of the Truth, which is as a certaine ſparke of the Diuine Light, hee hath adorned their Wills (whoſe faculty it is to mooue and produce Actions) with Holineſſe and Righteouſneſſe, hee hath conferred on them Immortality and a liberty of choyce, which are the Lineaments of the Diuine Image, and Reſemblances of God himſelfe.

27. Which image of God as it is the moſt glorious ornament of the Intellectuall creature, ſo there is nothing more vgly than the deformation of it, which is occaſioned, when the Soule, the eye of the vnderſtanding beeing pulled out by Ignorance, and the lineaments of this Image beeing ſoiled by Vice, is turned into a Monſter, and beeing hated by God hath rendred it ſelfe ſo miſerable by its owne default, that it is not any wayes worthy of the Mercy of God; For as the Image of a King ſtampt on ſiluer, with much rubbing and often fretting againſt the Ground becomes defaced, ſo in our ſoules, the image of God is deformed, addicted to earthly things, and as it were wallowed in the mire, they are turn'd away from diuine contemplation, and from the Loue of God.

28. Nay, and in the firſt body too (which is heauen) God hath imprinted certaine tokens, I had almoſt ſayd a certaine Image of himſelfe:

ſelfe: For God hath turned it into a roundneſſe, an imitation of his diuine infiniteneſſe, becauſe this figure hath neither beginning nor ending, and in the ſame firſt Body hee hath engraven no obſcure reſemblances of his immobility and eternall Reſt, a reſt which is yet notwithſtanding in continuall motion; For although the Heaven is continually mooved by Parts, while one Part doth ſucceede another, ſo it is, that the whole Body reſteth, neither is it mooved from its place; Hee hath alſo placed in the heavens an imitation of his Power, diſpoſing of his Worke in ſuch a method, that the elementary bodyes are governed by the heavenly, and ſuperiour bodyes worke into the inferiour their powerfull influences, And indeed moſt true is that of Ariſtotle in his ſecond Booke *de Gen. Cap.* 10. That the perpetuall durance and continuance of things ought to be imputed to the ſimple & daily motion of the Sun from the Eaſt into the Weſt, But that Generation and corruption doth ariſe from the oblique Courſes of the Sun and Planets through the Zodiack, whiles acording to their Situation they change their Aſpects, and by their acceſſe neerer to vs, or receſſe farther from vs, the affections and Qualities of things differ.

That this Heaven is the palace of the Almighty, not onely the ſacred Word, but the conſtant opinion of all Nations juſtifies; For though the Eſſence of God filleth all things, and is not circumſcribed by any limits, yet by nature it is ingrafted in man in meditation and holy excerciſes to remooue his 29.

mind

mind, what in him lyes, from earthly things, and to advance it vnto heaven; Wherefore wee pray vnto God with knees humbled to the Earth, but with eyes lift vp to heaven, the one of which expresseth our humility, the other testifieth our Hope, the one abates our pride, the other doth advance our thoughts. Neither without good Cause hath humane Reason placed the throne of God in Heaven, For what more convenient habitation can there bee for God that mooveth all things, then that Body, by which hee mooueth all things? What fitter seate can there be for the Father of Lights, then that Region illustrious of it selfe, and allwayes shining with its natiue splendor? what more agreeable to the Nature of God, who is the God of Peace, and not subject vnto change, then there to haue his throne, where is everlasting Peace, vntroubled rest, nor signe of Change; Hence it is as *Iustinus* obserues, in his Exhortation to the Greekes, that *Iupiter* in *Homer* tooke *Ate* or Discord by the haires of the head, and threw her headlong downe from heaven, who fell on this lower Region, which is shaken with Winds, with tempests, and with Earthquakes, where there reignes Warre, Tumult, and Rebellion against God himselfe.

30. By these staires, as it were, the mind of Man ascends to the knowledge of God, by this wing shee doth mount her selfe: These are those backe-parts of the Almighty which it is permitted to Man to see, *Exod.* 33. to wit, the workes of God which

which are knowen to us onely *ex posteriori* by the events and the effects: Or rather by this doth not the Scripture giue us to understand, that God comming cannot be perceiued, but after that hee hath passed by and strooke us, then we know him: For wee are altogether ignorant what God will doe; but after the execution of the Act, then wee acknowledge his power either by afflicting or delivering us.

Neither doth our Intention here levell our dis- 31.
course to proue that there is a God whom the devils themselues acknowledge, whom who denies he deserues rather the Executioner to torment him, then the Philosopher to instruct him; but these things are brought forth to shew, on what weake rods Mans reason leaning hath yet upheld it selfe, and strengthned that glimmering light which it had by Nature concerning the Divinity; and how although imperfectly it hath arrived to the knowledge of a God: As also to expound that which Saint *Paul* saith, *Act.* 14. *That God never left himselfe without witnesse,* which may be understood not onely of outward testimonies such as are raine and fruitfull seasons, but may also be extended as well to the inward testimony of every Conscience, as the outward testimony of the Creatures.

Neither by this doe I inferre that this Assertion 32.
that THERE IS A GOD, is of the number of those which are knowen by their owne Nature. *Aristotle* in the second of the *Posteriors* text 6. saith, that those Enuntiations are knowen by Nature

ture which are no ſooner underſtood but they are beleeved: As who underſtands what the WHOLE is, and what a PART is, hee cannot but know and beleeue that the whole is more then the parts thereof: Neither can a man perſwade himſelfe to beleeue the contrary; but this Aſſertion that THERE IS A GOD is not of that Nature; For after the termes are underſtood there are found of thoſe that dare deny him.

33. Although I beleeue they are but few in number, yet every Age hath encounterd with many others, who for all they acknowledge that there is a God, doe yet deny his Providence; for this opinion is moſt flatter'd and ſtroakd by vices, and is moſt apt of all to unbutton to Intemperance; but of thoſe that haue altogether denyed God, you ſhall ſcarce find any one in any one Age: It is manifeſt indeed that *Diagoras Melius* was accuſed of Atheiſme, not that hee denyed that there was a God, but that hee deſpiſed the counterfeit Gods of the Athenians, and their empty ſuperſtitions; this is he, that taking the wooden Statue of *Hercules* by the legge threw it into the fire, thus upbrayding it: *This* (ſaith hee) *ſhall bee thy thirteenth labour*; and *Clemens Alexandrinus* in his booke intituled *Protrepticon* doth affirme, that the ſame opinion is to bee had of *Theodorus* the Syrenian, *Euemerus*, *Hippone*, *Nicanor*, which were all accounted Atheiſts.

34. Hitherto therefore humane Reaſon hath not unhappily diſputed, for by the Conduct of Nature,

ture, and assistance of Philosophy it hath come so farre as to affirme that there is a God.

But when they come to describe the Nature of God, and endeavour themselves to satisfy the Question, wherein it is demanded what God is, a huge and thicke mist of ignorance doth overspread and cloud the sense, and the light of God himselfe, turnd into darkenesse, doth strike the Vnderstanding with blindnesse and astonishment. 35.

Some there are, as *Plato*, *Cicero*, and *Virgil Æn. 6.* who have thought that God is the Soule of the world, who doth so moove and guide it, as the soule doth the body; Others have affirmed God to bee whatsoever is. That of *Euripides* is well knowne. 36.

Ὁρᾷς τὸν ὑψοῦ τόν τ' ἄπειρον αἰθέρα,
Καὶ γῆν πέριξ ἔχουσα ὑγραῖς ἐν ἀγκάλαις,
Τοῦτον νόμιζε Ζῆνα, τόν δ' ἄλλον θεόν.

Seest thou the Aires uncompast height about,
Seest thou the greatnes of the Earth throughout,
And what she doth in watry armes inclose,
Count all that God, and doe it *Iove* suppose.

There have beene of them who have affirmed that God is a Circle, whose center is every where, and Circumference no where: It is commonly reported how by long procrastinations *Simonides* deluded the demands of *Hiero*, who desired to know what God was, craving at first the liberty of one day to resolve him, then two dayes, afterwards three, daily augmenting the number, always acknowledging his inability to answer the request, 37.

and that the more hee considered what God was, the more the difficulties did arise and multiply.

38. The Iewes that they might shew the Essence of God to be inexplicable, they would have the name of God unutterable, and which neither could nor ought to be pronoune'd by man, which the Angell who is also called God, who wrastled with *Iacob*, seemes to imply: for *Iacob* desiring him to declare his Name, he refus'd it, saying, *Wherfore is it that thou dost aske after my name?* So the Angel who is called God also, *Iud.* 13. checked the curiosity of *Monoah*, who desired to know what his name was, in these words, *Wherefore askest thou after my name, seeing it is wonderfull?* In Hebrew bookes, even to this day, the name of God is written *Iehovah*, which name it seemes was wrote on purpose by the Rabbins, that the name of God which was written on the front of the Miter might bee hidden: For *Iosephus*, who was both a Priest and Pharisee, doth testify in the sixth booke of the Iewes warres, that the Name præfixed on the Miter of the Priesthood had foure vowels, whereby it doth plainely appeare that this name was not *Iehova*, but *IOVA*, by pronouncing *I* and *V* not like Consonants, but distinctly by themselves as they are Vowells: which the word *Iove* among the Heathens doe also intimate: nor much diverse from this is *Diodorus* the Sicilian, who in the first Booke of his Historicall Library doth affirme that the God of *Moses* was called IAΩ. But *Clemens Alexandrinus* in the fifth Booke *Stromat. pag.* 240, doth

doth say that the foure-lettered name which was writ about the Sacerdotall Tyare was IAOT, which word consists of the same vowels, as the word IOTA, although the letters are otherwise disposed: but howsoever it was, they are as wide from truth as Heaven that thinke by this word, or any other, the Essence of God can be exprest; for no name can bee given which can expresse the essence of Man, nay of a stone, seeing there are no names essential, but names are given unto things by common institution, and as pleased those who first did practise the diversity of tongues to impose upon them: those names only expresse the Essence of the things they signify, which doe imitate their sounds, as the creaking of the Crow, the lowing of the Bullocke.

But the Essence of God, as it cannot be exprest by words, so it cannot be conceiv'd by the Vnderstanding, the causes of which are many; for a thing infinite cannot be comprehended by a thing finite, and the inaccessible light of God doth dazle the Vnderstanding. *Aristotle* confessing in the second of his Metaphysicks, that as the eyes of Owles cannot endure the beames and splendor of the Sunne, so the edges of our Vnderstanding doe rebate themselves in the apprehensions of the primary Beings: The same Philosopher affirmes, that there is nothing in the Vnderstanding that was not first in the sense: but God cannot be presented to the sense. Againe, as long as Vnderstanding is in the body, it comprehendeth nothing but by 39.

the helpe of the Fancie, and in the act of Vnderstanding it turneth to the Fancie, a fancie which doth as much annoy, as helpe the Vnderstanding whiles it representeth God cloath'd in the conditions of Nature, as of quantities, of extension of parts, and many other accidents. Againe, every punie knowes that things are defined by their *Genus* and their *difference*, or if that they bee not at hand they are then defined by their *proper Accidents*: But of God there is no *Genus*, no *specificall difference*, no *Accident* at all, since God is all substance.

40. To these Inconveniences and impediments in attayning to the Knowledge of God, there is added not onely Mans slowneſse and infirmity, but his perverseneſse and neglect: For many are called from this study by the sloth and dulneſse of their wit, rebating it selfe in the contemplation of heavenly things; some are taken from it by publicke or private affaires, which call downe to earthly things the mounting endeavours of the mind, and (as I may so say) doe pull the wings of Meditation; and many, the slaves of pleasure, and given to their belly, misprise the study of Salvation, as a thing they have no need of; nay, as it were some trifling importunity, some light or empty Meteor.

41. And of those who apply their understandings to the knowledge of God, there are but few that persevere in the right course, but either they fall off from their designe, or strucken with a giddi-

neſse

neſſe, doe ſtumble on the threſhold, or turning aſide to vaine delights, doe wrap themſelues in errors; from hence ariſe thoſe monſters of the Gods, and illuding Vizards which were worſhipped by the Heathen, who wanting an able Maſter to inſtruct them did follow the cuſtome of their Countrey, which commanded them to adore the peculiar Gods of their countrey or their family, thinking it would bee better with them if every particular man ſhould chooſe him a private and particular God: From this ſprang up ſuch a multitude of Gods, that in *Heſiods* time they amounted to the number of thirty thouſand: Againe it is planted in Men, which is their great folly, to meaſure God by themſelves, & to cloth him not only with mans figure but with his affections alſo; they doe not thinke that they ſerue God aright, unleſſe they make him like a Man or Beaſt, that they may haue before them ſome preſent object, on which they might ſettle their eyes and their devotion; This was the language of the Iſraelites to *Aaron*, *Make us gods which ſhall goe before us*, *Exod.* 32. And becauſe God had made Man to the Image of God; Man againe to requite the courteſie would make God to the Image of Man: By which God after they had diſcharged themſelues of ſome Ceremonies to him, they conceited themſelues not onely ſafe againſt all ſins already committed, but thought for the time to come, they had got a licence and a priviledge to ſinne.

For theſe cauſes there haue not beene wanting 42.

ſome,

some, who turning desperation into censure, haue beene of iudgement that God could not be knowen, and that in vaine they trauaile that bestow their labours in searching out his Nature, whose modesty indeed deserues to bee excused, were there not too much of sloth in it, and were not the diminution of his knowledge an occasion of the diminution of his loue, and by the same contempt whereby the knowledge of the Diuine Nature is neglected, the knowledge also of the Diuine Will would be despised.

43. *Plato* in whose tracks *Cicero* treads, hath beene more happy in this inquiry, for hee hath deliuered to the world many true and excellent things concerning God; as when he saith, *That he is the Author and Gouernour of all things, most Good, most Great, who seeth and sustaineth all things, and that the life of a wise man is nothing else but a returne to God, and that the way to God is by the study of Piety and Iustice:* This and much more to this purpose, wee may reade in *Platoes Politicon, his Philebus, Theatetus*, and *Timæus*, where we may find many things taken from the Ancient Diuinity which he had learned in Egypt and in Siria.

44. *Aristotle* more sharpe in vnderstanding, doth adde, that God is the first Moouer, the first Being, and moving Power; which notwithstanding is vnmoueable, to whom as to their End the Cælestiall Intelligences perpetually mooue, and that he is the cause of the continuall Motions of the heauens, which causeth other Motions, and from whom

whom the inferiour bodies receiue their influences.

45. For although to see into the mysteries of God, and to know his Essence is not granted unto any Creature, no not unto the Angels, because there is no proportion betwixt a finite faculty and an infinite object, yet those holy instructions are not to bee neglected, which present themselues unto the creature concerning God, or which the power of the understanding hath attained by meditation, neither are the naturall Sparkes of the knowledge of God to be smotherd in us, but to be awakened and blowen up, that from them our loue to God might be inflamed; For we loue not things unknowne, but from the knowledge of good, the loue and desire of enjoying it doth increase.

46. And although there be no *Genus* of God that is Synonimall, or fully able to define him, and although there be no specificall difference, yet there is a *Genus* which is called Analogicall, and a Difference too; although but by way of Negation; as when wee say that a Beast is a creature that is *not* reasonable, both which *Genus* and which Difference being apprehended by the understanding as proper Qualities doe conduct our minds unto some knowledge of God.

47. I am of opinion, most aptly and as farre as Mans capacitie is able to conceiue that God may be thus defined, *God is the first, the most chiefe, and most perfect Being, from whom there floweth and dependeth all Entity and Perfection.* For other things which are his Attributes, as his Eternity,

his Simplicity, his Wisedome, and of like Nature are all contayned under this word of chiefe Perfection.

48. I say that not onely every Being proceeds from God, but every Entity doth ever and altogether depend on him: for God doth giue unto his creatures both their Being and their life, after the same manner as the Sun doth communicate his beames, which doe so flow from him, as they are alwayes depending on him; who, should he but a little hide his face, incontinently the Light would cease, and his beames vanish away; which the *Psalmist* doth imply, *If thou hidest thy face they are troubled, if thou takest away their breath they dye, and returne unto their dust: Psal.* 104.

49. Moreover, although wee cannot in mind conceiue, or in words expresse the divine perfection, nevertheless wee may after a manner shaddow it forth.

50. This word Perfect is taken many wayes, commonly a Worke is said to be perfect when it is finished or accomplished; as a house where the Workeman hath no more worke to doe, or a booke to which the Author hath put his last hand; God is not said to be perfect in this manner, for this perfection proceeds to perfection from imperfection, of which there never any was in God.

51. That also is said to be perfect, that wanteth nothing by which it may attaine the end to which it was ordained: In which sense all the workes of God are in their kinds perfect; and *Momus* himselfe

can find nothing in them, that he might taxe either for excesse or for default; neither is God said to be perfect after this manner, for he is not ordained to any particular end, who is himselfe the chiefe End of all things.

But so wee doe say God is perfect, as no perfection is wanting to him; for every thing is said to bee imperfect which is *in potentiâ passivâ*, in a passiue power to some Act; but God is a pure Act, and in him there is no power that is passiue. 52.

Wherefore it must needs ensue, that whatsoever perfection and vertue there is in the creatures, it must not onely flow from that primary perfection which is in God, but must also bee included in it; For as the reasonable soule comprehends the vertues of the soule Sensitiue, and Vegetatiue, and all the power of inferior Magistrates is included in the power of the Prince, and as humane Discourse is contained in the Angelicall Intellect; so all the perfections of the Creatures are inclosed in the perfection of the Creator. 53.

But those Perfections of the Creatures are excepted which are either the remedies of euills or the Helps and Aydes of Imperfections, for to attribute such perfections to God is rather a reproach then Praise (as for example) The motionary faculty whereby the liuing Creature mooues it selfe by a locall Motion, is a perfection in the Creature which is not a perfection in God, because this perfection is but the crutch of imperfection, for because the Creature cannot bee in the same time in 54.

many places the motionary faculty is given to him, which in some sort doth remedy this imperfection, for by it successiuely at least, and in diuerse times, the creature may bee in diuerse places; This perfection must not bee look'd for in God, for seeing hee is every where, there is no place for him to mooue vnto.

55. So to discourse and frame a Sillogisme is a perfection indued by God into the mind of Man, a searchersse out of Truth, and by things more knowen working out a Way to things vnknowne; this perfection seing it is the remedy of Ignorance and a helpe vnto our weakenesse, it would bee prophane to look for it in God, who disputeth not, nor makes it his labor to find out the truth, nor collecteth one thing by another, for all things are knowen to him alike, and hee vnderstandeth all things in one pure and simple thought, there is no need that God should turn the eye of his Vnderstanding to those things which hee would know, for he but beholds himselfe and finds in his owne mind the eternal Modell of all things, and in his will the efficient Cause of all Events; And as a man that had his whole body beset with eyes, or was all one eye had no need to turne his body or his eyes to behold the things that are about him, for in one and the same point of time, whithersoever hee casts his eye, all objects round about him present themselues vnto him with an equall viewe, so seeing that one thing cannot bee more present to God then another, there is no need that he should turne about

about the eye of his vnderſtanding, or behold things in a ſucceſſion of order, or ſhould bring a new intention of the mind to attaine new knowledge, for there is not any thing that is or can bee new vnto him.

So the memory of things paſt, and foreſight of things to come are the Vertues and Perfections of a Man that is borne in time, and whoſe Actions and Duration are meaſured by time, which vertues God hath endowed him with, that hee might preſerue the inſtructions receiued and eſchew things hurtfull; Theſe perfections (ſeeing they are the remedies of Imperfections and the aydes of our Infirmities) cannot bee attributed to God, but vnproperly, and what in this Subject wee attribute to God which belongs to man, it muſt bee vnderſtood in a ſenſe moſt agreeable to the Majeſtie of God, for neither the memory of things paſt, nor the conjecture of things to come, can bee ſaid to bee in God becauſe all things are preſent to him; the maker of Time, is before time and above it, neither is his duration meaſured by it; for as the Infiniteneſſe of God doth not onely conſiſt in this that hee is not circumſcrib'd by limits, but moſt eſpecially in this, that hee is all in every place; ſo his eternity likewiſe is not placed in this onely, that hee is without beginning and without end, but rather in this, that his life is not a Courſe of Motions as ours, but a perpetuall Reſt, and in which there is no ſucceſſion of Parts, for otherwiſe hee ſhould dayly looſe a part or portion of his 56.

life, but hee enjoyes all his life and perfection, together, and in a Moment: for Æternity, as *Boetius* doth define it, is the whole, together, and the perfect possession of a life vnlimited. And as to a Man sitting on the banke of a River, onely that Water is present to him which is observed by him in that instant Moment and point of time, but that part of the River is not presented to his eyes which is not yet come to them or but now gone from them, yet the same Man, were hee exalted into the vpper region of the ayre, might behold the whole River, and at one view observe both the fountaine and the courses of it; So by the eye of God who is above time, together, and in a moment, is observed the whole flux of transitory things, neither in him is there addition or subtraction, for all things that are, are present to him.

57. There is another difference and that too a remarkable one, for these perfections which are diverse and scattered in the creatures, in God are one and the same perfection; As if there were a creature which could exercise all those faculties by one sense, which wee doe by five; And as all lines drawen from the circumference to the Center of the Circle are vnited in the Centers point, and the farther they are from the Center the more they scatter and enlarge themselues; so all the vertues which are dispensed among the Creatures are collected in God into one Vertue, and the farther they depart from God, the more scattered & thin they doe appeare, till at length they degenerate into the vilest of vices.

The

The Cauſe of this difference is, that theſe perfections and vertues of the creatures are Qualities and ornaments added to their Subſtances, but the onely perfection of God is the Eſſence of God himſelfe, which though it be moſt pure, yet becauſe it hath diverſe effects, it hath diverſe names; In Man indeede it is one thing to know, and another thing to Will, neither is the foreknowledge of Man the cauſe of the event to come, But ſeeing the foreknowledge of God is the very Eſſence of him, it is neceſſary that it muſt bee the ſame perfection with his Will and Providence, and that in his foreknowledge hee hath a power not onely foreſeeing but alſo diſpoſing of things to come; Neither muſt we thinke that God foreſees ſtormes to come, or Earthquakes, or Eccliſes, becauſe they are to come, but wee muſt rather ſay, that they will come becauſe that God foreſees them. 58.

Neither would I by this inferre, that if at any time the ſame perfections bee attributed to God and to the Creatures, that the ſame perfections are equall in the Creatures as in God, Wiſedome and Righteouſneſſe are not attributed to the Angells as to God, in one and the ſame Senſe, for in God they are Subſtances, but in Angels Qualities, neither can theſe bee ſaid to bee termes equivocall, that is words of the ſame ſound, for words purely equivocall (ſuch as the word *Lupus* in Latine, which ſignifieth the creature of prey and Rapine, as alſo the bitte or ſnaffle of a bridle) hold no intelligence together, neither haue they any order in Nature, 59.

ture, neither by one doe we proceed to the knowledge of another, but the wisdome and the Righteousnesse of Angells are resemblances of the diuine Righteousnesse and sparks shining from it, and the knowledge of one doth advance our spirits to the Contemplation of another; Those things therefore may bee said to haue an Analogicall reference which are as *Ens*, or Being, which is in Logick called the *Genus Analogum* of Substances and Accidents, and so a foote is spoken either by the foote of a liuing creature or by the tresle of a bed or table, for in the greatest diuersity there is no little Analogy or Resemblance.

60. Whosoeuer therefore will exalt his thoughts without danger to the contemplation of the Diuine perfection, must runne over in his owne Mind all the perfections that are in a Creature, and abstract and sever from him whatsoever ther is of Imperfection, and also those perfections which are the helps and Crutches of Imperfections, all these being substracted, that which remaineth will bee GOD; As, from Man to whom God hath given, to bee, to liue, to vnderstand, take away but these things, To bee a Body, to haue a Beginning, to bee circumscribed by Limits, to bee compounded of Parts, to bee the Subject of Accidents, to bee remooued from one place to another, to discourse, to remember, to forget, to learne, to bee ignorant, to bee able to sinne, to depend on a Superiour Beeing, and such like, these things taken away, that which remaineth will bee GOD, namely a

living

liuing Beeing, vnderſtanding, incorporeall, without beginning, not depending on another, infinite, ſimple, vnchangeable, vnmooveable, all-knowing, perfectly Iuſt, and perfectly Wiſe.

60. Moreover, although wee cannot demonſtrate what God is by any thing that is precedent, for ſubſtances are not the Subjects of Demonſtrations, or graunt they were, yet the Eſſence of God muſt bee exempted, becauſe no Cauſe can bee rendred of it; howſoever (I ſpeake after the manner of men) ſome of the divine Attributes are demonſtrated by what goes before, while one Attribute is deduced from another by a neceſſary Concluſion; ſo, out of the Infiniteneſſe of God, his immobility is demonſtrated, for whither can hee mooue himſelfe who is every where? and in the ſame manner from the Simplicity of the Eſſence of God, wee may deduce his incorruptibility, for all corruption doth proceede from the diſſolution of the Compound; Nay, from the ſame ſimplicity of Gods eſſence, wee doe neceſſarily inferre that in God there are no Accidents, for hee were not moſt pure and Simple, if hee did conſiſt of Subſtance and of Accidents; then againe, from the omniſcience of God is collected the vnchangeableneſſe of his decrees, For then Men doe change their reſolutions and fall off from their enterpriſes, when any thing doth happen vnthought of, or vnlook'd for.

61. The vnderſtanding of man Mounted on theſe wings, can exalt her ſelfe to ſome knowledge of

the Divine Nature, by which preexercitations the Mind being ſtirred vp doth more greedily receiue, and more eaſily digeſt the Inſtructions reveiled in the Word of God, which excellent and ſublimed knowledge of the Word of God, ſhall bee now the Subject of our Diſcourſe.

63. God therefore who with a courſer pencill hath ſhaddowed himſelfe in his creatures, hath expreſt himſelfe in his Word in more bright and liuely Colours, and that two wayes; For there is one knowledge of God which is deliuered in his law, and another which is contained in the Goſpell, which two knowledges doe anſwer the two trees which God firſt planted in Paradiſe, whereof one gaue the knowledge of Good and Euill which is the office of the Law, the other doth beare the fruit of Life which is the benefit of the Goſpell.

64. For wee haue three wayes of knowing God, one by the workes of God, the ſecond by the Law, the third by the Goſpell, among which the knowledge by the Goſpell is farre moſt excellent, for the other two knowledges preſent God to our vnderſtandings, as a Creator, a Lord, and as the Maſter of our life, but this as a father and Redeemer; The two former knowledges of God doe teach what God is in himſelfe, but this latter what God will bee towards vs, the former doe ſtrike feare and wonder into vs, the latter advanceth Hope and createth Love: ſo that without the knowledge of God by the Goſpell, the knowledge

of

of him by his workes is but a lazy ſpeculation, and the preſſe of him by the law is terrible, and doth preſſe our Conſciences with a burden vnſupportable.

It ſeemed not enough therefore to God, to teach us by his creatures, who in throngs as it were and by admirable conſent giue teſtimony of him, but hee hath unlocked his ſacred mouth, that by his word hee might endue us with the knowledge of himſelfe, and by that knowledge inflame our loues. 65.

For by the Architecture of the world, the Power and the Wiſedome of God is acknowledged but not his Iuſtice, nor his Mercy, without the knowledge of which there is no ſalvation; alſo the works of God doe witneſſe the greatneſſe of the Workeman, but they lay not open unto us his will, nor deliver in what manner he is to bee worſhipped: Beſides, when the contemplation of the creatures doth repreſent God unto us, as hee is armed with thunders and ſhaking heaven and earth but with the turning of his eye, this contemplation doth affect us with aſtoniſhment, with the feare and horrour of an Armed Iudge, were there not another doctrine which doth appeaſe our conſciences, and giue unto us aſſurances of the loue of God, for then doe wee with filiall eyes behold heaven as the portall of our fathers Palace, when God in his word hath given to us the evident teſtimonies of his paternall loue. 66.

Moreover, wee ſhould grow darke in the very 67.

contemplation of the workes of God, did we not distinctly see them by the word as through spectacles, which of themselues would hardly be discerned; this doth the Apostle teach us in the 11. *Heb.* *Through faith wee understand that the worlds were framed by the word of God, so that things which are seene were not made of things which doe appeare*; giving us to understand, that they onely beleeue, as they ought, the creation of the world to be without any præexistent matter, which receiue the word of God with the obedience of faith; would you haue it made legible by examples? The history of the Creation is well knowen as it is related by *Moses* in the beginning of *Genesis*: It is there declared that the Sunne was created but in the fourth day; so that three dayes and as many nights were past when the Sunne was first created; this being to informe us that God did so use the Sunne to illustrate the world, that yet without it and before it, hee shined into the world by his owne light, being no wayes obliged to second causes; And when *Moses* assigneth a beginning and ending to every day, in these words, *And the Evening and the Morning were the first day*, and so of the other dayes, onely in the seventh day *Moses* maketh no mention of the Evening, for the Rest of the seventh day is the shadow and the figure of the heavenly and eternall Rest of which there is no End; so when the Naturalists report many things of the Rainebow, the onely end and signification of the Rainebow can be learned out of the word of God: But how

how many mysteries and instructions doth the Creation of Man and Woman containe? Surely God forming the body of Man out of clay, did conforme his mind also to humility, and a religious lowlinesse by remembring him of his discent and ignoble parentage; also when God created a Wife for the man when he was asleepe, it doth instruct us, that a good Wife is not obtayned by a mans owne industry or wisedome, but by the Providence of God, which doth bring her to him while hee is asleepe: Againe, the creation of the Woman from the part most neere unto the heart, what doth it imply? but faith and loue: and that I may not diue into hidden mysteries, and by what meanes *Adam* overcome with a deepe sleepe, (which is called by *Homer* Κασίγνητος θανάτοιο, the brother of Death) was a figure of Christ in the sleepe of Death, which sleepe God made use of to raise unto him his Spouse which is the Church.

And truely a Spirit that is exercised in the word of God, will receiue much fruite and pleasure from the contemplation of the creatures: For besides, that hee beholds the fields, the woods, and whatsoever else is pleasant on earth as the possessions of his father, and doth walke in them as in his owne inheritance, and gathers those fruits which hee knowes by right are his, as being created for the use of the Sonnes of God, there is this addition more, that hee cannot bestow his eyes on any place wherein a resemblance of vertue shall not encounter them, and refresh his memory with something 68.

which hee hath heard or read in the word of God: If a godly man and one that knowes God by his word, beholds a fountaine of running waters, they wil presently prompt his memory to the fountaine of life, in *Iohn* 4. *And to the waters springing up to everlasting life*: If he beholds the Sunne he contemplates how greater farre is the Light of the Sun of Righteousnesse: If he considers the vicissitude of the dayes and nights he comforts himselfe in the remembrance of the assurance of the Covenant of God, God himselfe so speaking by the mouth of *Ieremy*: *If you can breake my Covenant of the day and my Covenant of the night, & that there should not be Day and Night in their season, then shall you also be able to breake my Covenant with David*: If he beholds a Shepheard driving of his flocke, hee remembers presently that in the *Psalme*; *The Lord is my Shepheard I shall not want*: Finally, whereſoever hee turnes his eye hee will find an ample subject of prayse and of thankesgiving, and a wide field will be opened for holy meditation.

69. That which we speake of the workes of Creation, is to be vnderstood also of the workes of Gubernation and of the divine Providence, the effects of which, man is not able to discerne, unlesse he annoynt his eyes with the salve of Gods word, and wipe the filmes from off them.

70. There are not wanting examples among the Heathens, who being oppreſt by calamities, have acknowledged God the revenger of their offences, or freed from evills have ascribed to him the praise

of

of their deliverance. Moſt remarkable is that of *Sethon* King of Ægypt, who holding a Mouſe in his hand, ſtood cut in ſtone in the Temple of *Vulcan*, on his Statue was inſcribed.

Εις ἐμέ τις ὁρέων ευσεβὴς ἔστω.

Whoſoever lookes on mee,
Let him godly learne to be.

Giving thankes to God, who by multitudes of Mice ſent in among them had disbanded the army of *Sennacherib* the King of the Aſſyrians. And *Phlegas* in the ſixt of the *Æneids*, among a thouſand torments, in hell is perſonated crying out:

Diſcite juſtitiam moniti & non temnere Divos.

By me learne Iuſtice, and be wiſe,
Nor doe the holy Gods deſpiſe.

From hence they feigne *Nemeſis* and *Rhamnuſia* hanging over the ſucceſſes of the wicked, and ſtopping the courſes of their proſperity; from hence in their Tragedies if any horrible crime worthy a God to revenge it, was preſented, ſome God was then produced advancing his head from behind a frame or property: but theſe things were rare, and, as it were, forced by neceſſity, and but light compared to theſe which out of the Word of God wee learne concerning his providence, as of the haires of our head, which are all numbred; of the Sparrowes, not one of which falls on the ground without the will of God, of the wicked rejoycing in their follies while the hand of God

hollowes

hollowes their pitte the deeper; of God searching our reynes, and seeing the secrets of our hearts; of giving an account before the Tribunall Seat of God, not onely of evill actions, but of an idle word.

71. And as the people in the ſtreet, looking on the Dyall or the Clock, know by the hand what houre of the day it is; but are altogether ignorant of the hidden motions, and of the worke within that moves it ſelfe; but he that goes into the place where the Clocke is, doth with admiration behold the wheeles and poyſes of it, and proceeding from the wheele which moveth firſt, to that which is moved laſt, he obſerveth how the motions are involv'd and depend on one another: So the Vulgar ſeeth the events of things, as they expoſe themſelves to the eye and obſervation of all; but hee who is admitted into the Sanctuary of the Word of God doth wonder at the linked order of the divine Counſells, and poyſeth with himſelfe the weights of providence: So *David*, *Pſal.* 73, confeſſeth that at the beginning he envyed the ſucceſſe of ungodly men, and was not a little afflicted to ſee them flow with bleſſings, not onely according to their deſires, but alſo above them, while the righteous and they who are called the people of God in full bowls drinke deep of waters mingled with gall, which affliction of his mind was eaſed after hee was entred into the Sanctuary of God, from whence, as from a Watch-Tower, he beheld the end of the Vngodly, and acknowledged

ledged that the happineſſe of men was not to be adjudged by the preſent condition of their ſtate; but by the counſell of God, and the laſt event of things: the holy man owed this his rectifyed judgement of humane affaires to the Word of God, from which in many places hee confeſſeth, that hee had derived the wiſedome of his knowledge.

Adde to this, that, if we had no other Maſter, but the Creatures onely, to inſtruct us in the ſervice of God, every man would frame a Religion to himſelfe according to his owne pleaſure, and as every Creature was moſt profitable to the life of man, accordingly divine honours ſhould be aſcribed to him; from hence it is that the Perſians worſhipped the Sunne, becauſe they ſaw nothing more faire, they found nothing of a more quickning vertue then the Sunne; from hence it is that the Ægyptians worſhipped an Oxe, of which creature there is a ſpeciall uſe in manuring of the Earth; from hence it is, they worſhipped alſo the Bird *Ibis*, who with his horned beake did deſtroy the Snakes, and purged Ægypt from her Serpents; whereupon as every man became more renowned, either by valour, or by the praiſe of civill pollicy, or by the invention and ſtudy of the Arts, hee was more eaſily exalted by poſterity into heaven, and numbred in the Catalogue of the Gods. 72.

But did not the light of the Word of God ſhine downe from heaven, it cannot be related what prodigies 73.

digies of Religion, what vaine obſervations men would fancie, with what painted fables would they delude themſelves and God, attributing thoſe things unto God, which would misbecome a man but indifferently ſober? This was the vanity that firſt brought Atheiſme into the World; for a man civilly wiſe, that beholds Cities and Nations to be diſtracted by contrary opinions, and all things to be full of fables, ſuffers himſelfe eaſily to be traduc'd to a beliefe, that Religion is but a meere invention, to which opinion *Plutarch* ſeemes to be more inclined, for in his booke expreſſely written on the ſame ſubject he endeavours to prove, that Atheiſme is more tolerable then Superſtition: and *Cicero* in his ſecond Booke *De Natura Deorum* doth affirme, that they are called ſuperſtitious who whole dayes doe offer prayers and Sacrifice, that their children may ſurvive them; and they are ſaid to be religious, who ſequeſter, and with carefull reverence touch thoſe things which appertaine to the ſervice of the Gods; But, good man, he was altogether ignorant that this which he calls Religion is nothing elſe but Superſtition.

74. Neither is it to bee wondred at, that they were inclouded in ſo thicke a darkneſſe, on whom the light of Gods word not ſhone; for as the Nations which underſtand not the courſes of the ſtarres, or of the Sunne, confound the order of the Moneths and yeares; So the Nations to whom the Word of God was not revealed, did infinitely intangle themſelves in many

many errourts concerning Religion; for they who worſhip not God according to the rule preſcribed in his Word, are without God in the world, As the Apoſtle hath it in the Second of the *Epheſ.* Although they worſhip millions of Gods, nay although the Samaritans came neere and next in conformity to the true Religion, acknowledging that they worſhipped one onely God, the Creator of the Vniverſe, the God of *Abraham*, *Iſaac*, and *Iacob*, and were ſigned with the ſigne of the Covenant, & acknowledged *Moſes* too their Law-giver, yet becauſe they revolted from the rule of the Word of God, and by a ſtubborne ſeparation did divide themſelves from the Iſraelites, our Saviour ſaith in the Fourth of *Iohn*, that the Samaritans knew not what they worſhipped; So neceſſary it is, in the buſineſſe of ſalvation, to have God to leade us, and to make his Word our Rule.

But when the light of Gods word hath once ſhined into a Nation, preſently all falſe Religions are blowen away, and the inventions of Mans braine vaniſh, and the kingdome of Sathan which preſerved it ſelfe in darkeneſſe, fals downe before the Light; then not unelegantly may be rehearſed that of *David*, in the 104. *Pſalme*: *As ſoone as darkeneſſe is ſpread over the Earth, the Beaſts of the Forreſt come out of their Dens, and the young Lyons roare after their prey: but as ſoone as the Sunne ariſeth they hide themſelues in their Dennes and dare not come forth, but Man then goeth forth unto his worke and to his labour untill the Evening*: Indeed when the darke 75.

miſt of Ignorance overſpreads the Earth, Satan and his Miniſters triumph ſecurely like unruly Beaſts, but as ſoone as the Sunne of the word of God hath begunne to ſhine, they fly away that hate the truth; then doe the godly goe forth unto their labour untill the Evening; that is, they labour in the ſervice of God and the exerciſe of good workes, untill by a happy Death they arriue to the evening of their life.

76. To come therefore to the true and ſaving knowledge of God, wee haue need of another maſter, and more bright inſtructions then thoſe which are learned out of the workes of the Creation, or borrowed from humane reaſon: It was not enough for thoſe Wiſe men to haue ſought the Cradle of the Redeemer, to haue had the conduct of a Star, but they muſt further be inſtructed by the teſtimony of the Prophets: did we exactly underſtand the greatneſſe of the Stars, their motions, their vertues, and their diſtance, wee ſhould never come by theſe directions unto God, unleſſe the voyce of God ſhould withall informe us in the inſtructions of the Prophets and the Apoſtles, therefore the *Pſalmiſt* in the 19. *Pſalme*, after hee had ſaid, *That the Heavens declare the glory of God*, attributing ſo great an eloquence to the heavenly bodies, although but ſpeechleſſe, that not a nation under heaven but heares them, he preſently paſſeth to the Law of God, leading us by the hand to a better maſter, to more cleare and certaine inſtructions; the Law of God (ſaith hee) is entire,

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converting the ſoule, the teſtimony of the Lord is true, giving wiſedome to the Simple.

77. Neither doe theſe things appertaine, to excuſe thoſe who being taught by the onely workes of God, haue not attained to the knowledge of him; for although, without the inſtructions and the conduct of the Word of God they could not attaine to ſuch a knowledge of him, as is ſufficient to ſalvation, yet they are juſtly condemned becauſe they fought againſt the generall notions of Nature, and endeavoured to put out her light; neither vſed the inſtructions of the creatures to that advantage which they might; wherefore they are convinced by Saint *Paul* in the firſt of the *Romanes*, *For ſuppreſsing the Truth, and detayning it in vnrighteouſneſſe*, and becauſe that when they knew God they did not glorifie him as God.

78. Neither ſinned they onely by their ignorance, but alſo by their perverſeneſſe and their pride; as the ſame Apoſtle in the ſecond of the *Coloſſ.* who ſaith, *That hee who fals off from the ſervice of God to the worſhipping of Angels* ἐμβατεύει ἃ μὴ ἑώρακεν, doth intrude into thoſe things which hee hath not ſeene, vainely puft up by his fleſhly mind; and in the 1. of the *Rom.* hee ſaith, *When they profeſt themſelues wiſe, they became fooles, and were therefore delivered over to vile affections.*

79. By this I thinke it is evidently ſhewed, wherefore, beſides the inſtructions which wee learne out of the workes of Creation and Providence, wee haue need of another doctrine, to wit the word of

God; But wherefore God, who could without the preaching of the Word convert our hearts, and immediately infuse into them the knowledge of himselfe, had rather leade us to the knowledge of himselfe, and by this knowledge to Salvation, by his Word, it is not curiously to bee sought into: For God who reserues the reason of his Counsailes to himselfe, and is not subject unto any, is not to bee called to an account, neither is it for man to argue with God; nevertheless the reason of this divine Counsell is evident, and it is easie enough to assigne the Cause; for because Death entered into the World by the eare, it pleased God that the doctrine of Salvation should enter in by the same way too; And because that Man fell by beleeving the words of the Devill, it was fitting that man should bee raised from his fall by beleeving the Word of God; for it was requisite that contrary evils should be cured by contrary Remedies; wherefore God sends us by *Esay* the Prophet to the Law and to the Prophets, pronouncing that it cannot be that without these, the morning Light should shine on any; and in *Luk.* 16. *Abraham* teacheth us, *That it is in vaine to haue recourse unto the dead, and to expect Revelations from thence, when we haue at hand the Law and the Prophets.* Neither is it to be doubted, but that Christ, restoring sight unto the blind by annoynting his eyes with spittle, did secretly therby intimate, that, only that which proceedeth from his mouth illuminates the understanding, and scatters the darkenesse of naturall

naturall ignorance: Hence it is that in the hiſtory of the old & new Teſtament, there are found examples of ſome holy men whom God chaſtiſed with blindneſſe, as *Ahia* the Prophet, or with dumbnes, as *Zachary* the father of *Iohn Baptiſt*, but of a religious man whom hee ſtrooke with deafeneſſe, and from whom hee tooke the ſenſe by which his Word ſhould bee conveyed unto him, there is not any Example in the Scriptures; but the Devill is called the deafe Spirit in the Goſpell, becauſe they who are poſſeſſed with him doe deafe their eares at the Word of God.

This Word of God was firſt delivered by the Oracle of his voice, afterwards God ſo pleaſing, it was commended to us in writing, and engraven in publicke Tables that it might neither bee raz'd by Oblivion, corrupted by Errour, or prophaned by reprobate Raſhneſſe; this is the Booke, which by excellence is called THE BIBLE, as if other bookes valued with this, did not deſerue to bee called Bookes. 80.

But among many and great Authorities which confirme the credit and prerogatiue of the holy Scripture, that teſtimony is moſt certaine, and aboue others of greateſt efficacie which the Holy Ghoſt doth giue unto it, to wit, the ſecret power of the Spirit with hidden ſtings, piercing the hearts of thoſe that heare and reade it, a power aboue all reaſon infinite; to expreſſe which in fitting accents all Eloquence is dull, all language barren, and words doe faint and faulter under the greatneſſe 81.

greatneſſe of the thing. Let *Demoſthenes* be read, or

Princeps Romani Tullius Eloquij,
Tully the reputed Prince
Of the Roman Eloquence.

Onely while they are read they doe affect, there being a kind of ſoft harmony and gentle titillation that ſtroakes the eare, but when the hearer is departed, the ſenſe of that delight departeth alſo, as the face is ſeene no more in the glaſſe when the perſon is retired from it; But if there bee a faithfull and attentiue hearer or reader of the Word of God, it will ſit deepe within him, and graven in his heart bee euer preſent, breathing forth Diuinities, gouerning the affections, cheering the heart, and finally renewing the whole Man.

82. But becauſe this teſtimony is onely perceiued by thoſe whom God hath endowed with his Spirit, in whom the letter of the Word dead in it ſelfe is quickned, and as it were ſharpened by the Spirit of God, in vaine with this weapon doe wee fight againſt the prophane, who deride and reject what ever they haue not experienced, and meaſure the power and vertue of God by their owne ſottiſhneſſe; how euer, beſides this efficacy of the Scripture, there are many things more, which can ſtop the mouthes of Infidells, and giue both authority and beliefe to the holy Scipture.

83. And firſt of all, there is no other booke which in ſuch a ſimplicity of language hath ſo great a Majeſty, ſpeaking vnto Kings and Subjects with equall

equall Authority, for men howsoever they bee vnequall in dignity compared among themselues, compared to God they bee all equall; As the Mountaines and the Vallies make both one plaine in the Globe of Earth, when Earth is compared vnto heaven.

Satan the Ape of God imitating his Simplicity, whiles hee affects the roughnesse of the Stile could not attaine the Majesty if it; hee fancied the Etrurian discipline and the Salian verses in a rude and rugged phrase, but he forbade them to be publish'd as being ashamd of his owne doctrine, nay, he could not bee believed among his owne Priests to whom he did entrust his Mysteries, whereupon *Cato* was wont to say that hee wondred how one Southsayer looking on another could refraine from laughter, because acknowledging among themselues the impostures of their profession, by a secret combination they would nevertheless counterfet themselues as serious. 84.

Againe it is remarkeable that every booke bee it never so ancient, Compared to the antiquitie of the Bible will bee found but of a late edition, the Grecians fed on Acornes, yea their Names were scarce knowen in the World when Moses wrote his five bookes intituled the Pentateuche, with which all the Philosophy in the World cannot compare. 85.

Homer and *Hesiod* the most ancient of the Greeke Poets liued at least a hundred and fifty yeares after David, yet Davids inspired Poems are distant as far 89.

from *Homers* as heaven from Earth, or the fables of man from the truth of God, neither doth *Plato* dissemble in the beginning of his *Timæus* that the Ægyptians would say that the Grecians were alwayes boyes, who neuer could bee men of Age as being altogether ignorant of true Antiquitie.

86. Why should I heere rehearse the most stupendious miracles and with what a Majestie the Law was pronounced, & what were the wonders in Ægypt, and the Wildernes, and those not acted in a corner, or before but a few witnesses, but all Ægypt both beholding and repining at it, and before the eyes of sixe hundred thousand armed Men, and the most mightie Nation that was fed with Manna, which followed the pillar of fire conducting them, and heard the voice of the trumpet, who with horror did behold the burning mountaine, and flames of fire whirling high as heauen, inuironed with waving smokes and thicke clouds of rowling darkeenesse; And that no man may conceiue that this was feigned by *Moses* in fauour of the Israelites, with most terrible threatnings he thunders against that nation, and every where conuinceth them of folly and pride, and Rebellion against God himselfe.

87. Now with what integritie *Moses* wrote this, it is apparent, that hee conceales not his owne offences, but rehearseth the chastisement wherewith God afflicted him, and that hee was commanded to die on the borders of the promised land because hee beleeued not the voice of God; And how farre hee was from Ambition, wee may see by this,

this, that hee would not haue his ſonnes ſucceede him in his Governement, but elected *Ioſhua* that was of another tribe; And, how ſmall the dignity of *Moſes* ſonnes was among the prieſts wee may learne out of *Ioſephus, lib.* 1. *Orig. cap.* 11. Who recites that in the diſtribution of ſacred things which was made by *Dauid*, the charge which *Moſes* poſteritie had, was but the keeping of the treaſurie, and the Gifts which were offered in the temple.

Neither muſt wee leaue out, the Antiquitie and Certaintie of the prohecies, for by what inſpiration could *Eſay* foretell the name of *Cyrus* and that hee ſhould bee a deliuerer of the Iewes 160 yeares before *Cyrus* was borne; Or what other but the Spirit of God could foretell to *Ieroboam* that a King ſhould bee borne of the Stocke of *David*, *Ioſias* by name, who ſhould overthrow and demoliſh their profaner Alters, and that, three hundred fiftie and ſixe moneths before it was done; What ſhall I ſay of *Ieremie*, who expreſſelie ſet downe the 70 yeares of Captivitie in Babilon; What of *Daniell*, who from the reſtauration of Ieruſalem to the death of Chriſt, preciſely numbers ſeventie weeks of yeares, that is 490 yeares, the predictions of the ſame *Daniell* of the foure Empires, and of the Kings *Seluci*, ſeeme rather to bee hiſtories then prophecies; Which may bee affirmed alſo of the prophecies of *Eſai*, of whom Saint *Hierom* in his Epiſtle to *Paulinus* ſaith, that hee ſeemes rather to bee an Evangeliſt then a Prophet; theſe things certainely could not bee ſuggeſted into the Prophets

88.

by any other then by him onely, who as hee hath a foresight of all things so hee hath an insight also, and knows them well, because that hee will doe them.

89. The dignity therfore of holy Scripture is above all hazard or doubt of opposition, and the authority of it is so great, that Christ himselfe greater then the Law, and who inspired the Prophets, was accustomed to defend himselfe with the testimony of the Law and Prophets against the Pharisees, and therefore when many in defence of the authority of the sacred Scripture have sacrificed their lives, there is no man found, that in defence of *Platoes* or *Aristotles* opinion, yet ever ventured to encounter death; Indeed I could be content to say that *Cleombrotus* the Ambrocian was *Platoes* Martyr, who (as *Cicero* in his third *Tuscolan* doth relate) having read the Booke of *Plato* entituled *Phædo*, where *Socrates* neere unto death disputes of the immortality of the Soule, did force himselfe into a headlong death; this man, I say, might bee called the Martyr of *Plato*, had he done this in any hope of salvation to be attained by *Platoes* meanes, and not through the tediousnesse of life.

90. Now the bookes of the mysteries of the Ægyptians, and the Religion of the Druids are perished, the Hetrurian Discipline is extinguished, and the Verses of the *Sybills* are abolished, only the holy Writ hath remained untouched, as having God its Author; neither to extinguish it, could prevaile the horrible insolence of *Antiochus Epiphanes*, or

the impious cunning of *Iulian Cæsar*, or the pernicious writings of *Lucian* and *Porphyrius*, nay, these execrable persons were the admirable examples of the Divine Iustice. It is knowne how *Antiochus Epiphanes*, constrained to raise his Siege, and abandon *Elemais* through griefe of mind, in the flower of his age and Kingdome breath'd forth his unrighteous soule: how *Iulian* in his very entrance into the Empire, strooke through with an arrow, gave up his impure spirit: how (if we may beleeve *Suidas*) enraged dogs tore *Lucian* in pieces.

Neither is that an Argument of little conse- 91.
quence, to confirme the authority of the Scripture, which *Iosephus* writeth in the twelfth Booke of his Iewish Antiquities, *Chap: 2.* where *Demetrius Phalereus*, the Keeper of the Kings Library, speakes thus to *Ptolomæus Philadelphus* out of *Hecatæus Abderita*, concerning the sacred Bookes of the Iewes, Ὡς ἁγνῶν ὄντων καὶ μὴ δεῖν αὐτὰ βεβήλοις στόμασι διασύρεσθαι, as being pure and holy, it was unlawfull that they should be expreſt by a prophane mouth: the same *Demetrius Phalereus* relates out of *Aristæus* that *Theopompus* having wrought into his story some part taken from the sacred Word, was for fourty dayes together strucken with an Apoplexy, untill, by some respits of releasement from his sickenesse, he appeased God by his prayers, and desisted from his enterprise, being admonished in a dreame that these things happened to him because he intruded into holy things: In the same manner *Theodectes* the Poet, having inserted into a Tragedie of his

ſomething taken from the Word of God, being ſtrucke with blindneſſe, was inforced to abandon the enterpriſe which ſo raſhly he beganne.

92. Agreeable to this is that which *Clemens* ſpeaketh in his firſt Booke of *Tapiſt*: and *Tertullian* in his Booke of Womens habites, that Ieruſalem being taken and razed by the Babylonians, all the Bookes of the Iewes were reſtored againe by *Eſdras*; their intention is not, that the holy Bookes were utterly extinguiſht and abolliſhed, and then againe reſtored by *Eſdras*; for ſo the holy Bookes, which at this day we reade, ſhould not be the Bookes of *Moſes*, of *David*, or of *Eſay*, but of *Eſdras*, who by new inſpirations did compile them; the intention of *Clement* and *Tertullian* is, that the Bookes of the Old Teſtament, during the Captivity of Babylon, diſperſed, or but rarely and negligently tranſcribed, were digeſted by *Eſdras* into order, more accurately written, and reſtored to their native beauty.

93. And ſince that time theſe bookes with ſo much Religion were obſerved by the Iewes, whom it pleaſed God to make the Library of the Chriſtians, that if the booke had at any time fallen to the ground, they would enjoyne themſelues a ſolemne and extraordinary faſt; and at the end of every booke they did uſe to write, not onely the number of the verſes, but the number of the letters alſo; in which ſcrupulous ſedulity of theirs, the true honour due unto the Scripture doth not conſiſt, but hee doth reverence it as hee ought, who reads

it

it with ſuch eyes, as the conſtant wife doth the contract of her marriage, or the good Sonne doth his fathers Will, who never heares the Scripture mentioned but his heart doth leape, and his filiall affections earne, who by this rule doth compoſe, and ſquares all his life, his deeds and words, nay, and his thoughts alſo: But as young *Samuel* being awaked from ſleepe by the voice of God, lay preſently downe to ſleepe againe, thinking it to be but the voyce of Man, and not of God; ſo the greateſt part of men, the word of God being heard, and they awakened by it, in a light feare they beginne a little to ſtirre & ſtretch themſelues, but by and by they fall againe into a ſleepe of vices, becauſe they heard this word as the word of man, and not as the word of God.

94. What is contained in theſe bookes it would bee too tedious to deſcribe, it ſhall be ſufficient to propoſe unto the eye, the elements of Chriſtian Religion, that wee may ſee in what things the true knowledge of God conſiſteth.

95. The Scripture therefore teacheth, that Man was firſt created to the Image of God, endued with Holineſſe and Righteouſneſſe, and revolted from God by his owne conſent, and by the ſuggeſtion of the Devill, whereupon came ſin into the world, and by ſinne Death and Malediction; notwithſtanding the Image of God in Man is not ſo disfigured, that there remaine not certaine traces of it; to wit, a certaine perceiving of Divinity, and ſome graines of honeſty and civill juſtice, which

which notions that God might helpe, and that no man might excuſe his ſinne by pretending ignorance, God hath given his Law written by man, which Law is reduced to theſe two heads: *To loue God with all our heart, and with all our ſtrength, and to loue our neighbour as our ſelues*, which Law with great terrour hee pronounced in a voice, whoſe accents were thunders and ſhining with flames of Lightning, that the people might underſtand that their Lawgiver was armed, and who ſo deſpiſed his commandements ſhould not eſcape unpuniſhed; this dreadfull clauſe adjoyned to it, *Curſed is he that continueth not in all things, which are contayned in the booke of the Law to doe them.*

96. When therefore Man by nature prone unto ſinne cannot fulfill theſe Commandements; this Law were nothing elſe then the torment of the conſcience, and the miniſtery of Death, had not God according to his mercy releeved Man in this forlorne eſtate.

97. Hee therefore in his appoynted time preſcribed by the Prophets, ſent his Sonne the everlaſting Word, the wiſedome of his Father, whom hee begat from all eternity, who together with the Father and the Holy Spirit is one God, into the world, and endued him with humane fleſh; ſo the Word was made fleſh, and God in vnity of perſon aſſumed humane Nature without any diminution of the Divinity, or mixture of the Natures; for it was requiſite that the Mediator betwixt God and Man, ſhould bee God and Man, and touch

both

both extreames by the Communion of Nature.

98. In this Nature of Man, this Sonne of God, our Redeemer finiſhed the worke of our Redemption, perfectly fulfilling the Law, by expiating our ſins by his Death, and triumphing over Death by his Reſurrection, hee is the Author of eternall life to all thoſe that beleeue in him: Wherefore as the Sinne of *Adam* is imputed to all his poſterity, ſo the Righteouſneſſe of Chriſt is imputed unto all thoſe who by the Spirit of Adoption and faith in him are made the Sonnes of God.

99. By this marke Chriſtian Religion is diſcerned, and diſtinguiſhed from all Religions which humane reaſon hath invented, that it ſhewes the way by which onely we haue acceſſe to God by his Sonne who is the Way, the Truth, and the Life; that is, the true way to life: And though God inhabites light which none can come unto, yet after ſome manner hee hath made himſelfe viſible in his Sonne, who is the Image of God inviſible, and God with us, whoſoever ſhall endeavour to come to God by any other way, hee ſhall find him a Iudge and not a Father, and the more he haſts, the more hee erres, and headlong fals into a certaine ruine.

100. To the finiſhing of this worke of our Redemption, the perſon of the Sonne was choſen rather, than the perſon of the Father or the Holy Ghoſt, for if the Father had beene made Man, and aſſumed our Fleſh, there had beene in the Trinity two Sonnes, one by eternall Generation, and ano-

ther by Generation in Time: Neither was there any thing more agreeable, than that hee who was the Middle in the persons of the Trinity, should also be the Middle betwixt God and Man, and bee the linke and tye of all affinity betwixt heaven and earth; And what could bee more apt and sutable to the Wisedome of God, than that we should be restored into the Right and Degree of sonnes, by him who is the onely Sonne of God, and that God should renew Man by the same Word by which he created him, and that God should speake unto us by him, who is the Eternall Word of God, and by him should teach us true wisedome who is himselfe the wisedome of the Father.

101. This is that Doctrine which is called the Gospell, which God hath left as a pledge in his Church, that by this prerogatiue it should bee distinguished from the rest of mankind, which doctrine he hath commanded to bee published throughout all the world, by his Apostles and their Successors, prescribing, that those who joyne themselues to the Church should bee baptized *In the name of the Father and of the Sonne and of the Holy Ghost*, and that the people should bee instructed in the faith of Christ by the preaching of the Gospell, by which to the Penitent and Beleeving, Remission of sinnes and everlasting life is promised, and that the faithfull should attend the second comming of Christ, in which hee shall raise up the dead, and taking into his knowledge an Account of

of all Mans actions, ſhall render unto every one according to his workes.

By the Church I underſtand not onely the Church under the new Teſtament, which is called the Chriſtian Church, but alſo the whole Church in all Ages, whoſe beginning is deduced from *Adam*, and which ſhall laſt unto the End of the World; for the Scripture teſtifieth, that the Fathers before Chriſt were ſaved by faith in Chriſt; *Abraham rejoyced to ſee my day and hee ſaw it, Iohn.* 8. And *Moſes* preferred the reproach of Chriſt to the treaſures of *Egypt, Heb.* 11. *And it pleaſed the Father to reconcile all things by the blood of the Croſſe, whether they were things in Heaven, or things in Earth, Col.* 1. And there is no man of ſober underſtanding, that ever yet made doubt, but that theſe words of, *Things in heaven*, did comprehend the Patriarchs and the Prophets; to which purpoſe ſome of the Ancients haue not unaptly applyed an Allegory of a Branch laden with Grapes, which hanging on a ſtaffe was carried on two mens ſhoulders, by him that went formoſt they underſtood the Church of the old Teſtament, by him that came after, the Church of the new Teſtament, and by the branch of Grapes, Chriſt himſelſe; for the old Church ſaw not the comming of Chriſt, becauſe it went before in order of Time, but this latter hath Chriſt ever before her eyes and beholds him come: Nevertheleſſe the Branch of Grapes is as much the food of one as of the other, for Chriſt equally unto both 102.

Churches conveigheth life and foode ſpirituall.

103. Theſe are thoſe inſtructions in which the true and ſaving knowledge of God conſiſteth; a knowledge which farre tranſcends all other Arts and Sciences; The Sciences are all either contemplatiue or practicke, the excellence of the Contemplatiue conſiſts in theſe three things, the Dignity of the Subject, the Certainty of the Demonſtrations, and the Perſpicuity of the Inſtructions; the excellence of the Practicke conſiſts in theſe, the Excellence of the End, the Aptneſſe of the Meanes, and the Rules to attaine that End.

104. In Divinity that part is contemplatiue, which treateth of the nature of God, and of the workes of Creation, Gubernation, and Redemption; but that part which treateth of the offices of Piety towards God, and Charity towards our Neighbour is practicall; for although in this there bee great need of Contemplation, yet all this Contemplation is directed to the Practicke, in one as in the other, Divinity doth infinitely excell all Sciences.

105. The Subject of the Part contemplatiue is God himſelfe, betwixt whom and the body of Man, or twixt Lands and Chattles, the *Subiects* of *Law* and *Phiſicke* there is no comparſon, but in certainty it wonderfully tranſcends them all: For whatſoever the Philoſophers doe diſpute concerning the chiefe or principall good, are ſo different among themſelues, ſo contrary one unto another, that their chiefe good ſeemes rather to bee grounded on opinion then on nature. *Auguſtine* in the

nineteenth booke *of the Citty of God*, reckons up out of *Marcus Varro*, a hundred and foureſcore diſagreeing opinions of Philoſophers concerning their *Summum Bonum*, or Chiefeſt Good; and Phyſicians doe rather ſuſpect, then ſee the inward affections of the bodies, and the cauſes of diſeaſes; and hereupon it often comes to paſſe, that in pretence of curing the diſeaſed, officiouſly they kill them: But how great the uncertainty of humane Law is, the infinite diverſity of cuſtomes and countries, the endleſſe diſcord of municipal Rights, and of the Roman and Barbarian Lawes, doth plainely teſtifie: but the foundations of Divinity ſtand ſure and unſhaken, being laid by the hand of God himſelfe, and are more firme then Heaven or Earth: *The Heaven and Earth ſhall paſſe away, but my words ſhall not paſſe*, ſaith God himſelfe.

106. Neither doth it any thing derogate from this certainety, that Men in the buſines of Religion are divided into ſo many Sects, and diſpute with ſuch contentious heate concerning the interpretation of the Scripture; for this doth not ariſe from the uncertainety of Gods Word, but from the pravity of Man, who wilfully doth blind his owne eyes, and takes delight to ſtumble in ſo faire a way, ſubjecting Religion to his belly, and by depravation of the moſt certaine things, with full Sailes doth fly to Avarice or Ambition; For whoſoever will not deſtine himſelfe to a peculiar and ſet opinion, ſhall find in the Holy Scripture many cleare and evident ſentences, wanting no Interpreter which

abundantly wil ſuffice him both for faith & maners.

107. I confeſſe in the Scriptures there are many things full of obſcurity, but if the pious ſtudent ſhall weigh them well, hee ſhall find them either prophecies or figures, and not foundations of faith or of the nature of thoſe things which are neceſſary to Salvation; for God by plaine and eaſie things doth inſtruct us to Salvation, and by obſcure ones doth exerciſe us in prayer, or workes in us ſobriety, or pulling the wings of our curioſitie doth retaine us in the bounds of modeſty: And this muſt bee a received Maxim, that the leaſt knowledge derived from the word of God, is more excellent then the exacteſt knowledge of earthly things; For a little of the knowledge of God faithfully received doth abundantly ſuffice to inflame our minds with the loue of God, and to leade our liues both well and happily.

108. The End Remaines by which Divinity, whatſoever there is of Arts or Sciences by a tranſcendent Diſtance doth excell; For the Politicks onely informe a man as he is a Citizen, the Oeconomicks as hee is the maſter of a family, But Divinitie doth inſtruct him as hee is a man, and diſcourſeth not of the parts of Life but of the Whole, neither doth it propoſe unto it ſelfe any particular or ſubordinat end, but the laſt end of all, *viz.* eternall bleſſedneſſe, which conſiſteth in an vnion with God, to which end it is requiſite that other Ends and our whole courſe of Life ſhould be obedient, vnles peradventure we would bee carefull of our life in ſome little

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portions and pieces of it, but in the whole be vnthrifts, & ſo of many litles (as we thinke wiſely laid together) one entire folly ſhould bee made, and there would bee a good Lawyer, a good Phyſitian, a good Senator, but a bad man.

109. But the meanes which Divinitie doth vſe to attaine to this laſt End, which is our vnion with God, namely Faith in Chriſt and the ſtudie of good Workes are ſo apt, ſo certaine, ſo well knowen, that no doubt is to bee made of them, vnleſſe wee would make a doubt of the promiſes of God who is Truth himſelfe.

110. Finally the knowledge of God (God himſelfe recording it) is ſo much to be eſteemed, that though to glory in other things is an extreame vanitie and the firſt point of folly, in this onely God would haue us with a religious pride to glory, in our ſelues; For thus ſaith he in the ninth of *Ieremy*, *Let not the Wiſe man glory in his Wiſedome, neither let the mighty man glory in his might, let not a rich Man glory in his riches, but let him that glorifieth, glory in this, that hee vnderſtandeth and knoweth mee, that I am the Lord who exercciſe Iudgement and Righteouſneſſe on the Earth.*

111. Now ſeeing there may bee gathered from the knowledge of God many and excellent fruits through the whole courſe of our life, this is aboue all the moſt principall, that we cannot maſter our Corruptions, or ſtop our deſires in their Careere with a ſtronger reyne than with the knowledge of God; For hee that knows God, knows him to bee a ſearcher

a ſearcher of the ſecrets of the heart, whoſe eyes cannot bee curtain'd with the flattering clouds of lying or hypocriſie, to whom Accounts are to bee given of every idle Word; wherefore the holy Scripture did aſſigne this the Cauſe, of the Wickedneſſe of the ſonnes of *Heli*, they were wicked men, the ſonnes of *Belial* not knowing the Lord, and *Hoſea* the 4. *Becauſe there is no knowledge of God in the Land, perjury, and Lying, and Stealing, and committing Adulterie hath broken forth, and blond toucheth blond*; On the contrary from the knowledge of God ariſe all examples of Vertues; wich *Eſay* witneſſeth, *Chap.* 11. *They ſhall not hurt nor deſtroy in all my holy mountaine, for the Earth ſhall bee full of the knowledge of the Lord*; And truly a holy Man who conſiders alwaies, that God beholds him, will ſo liue in private as in publicke, ſo in publicke as in the Temple, ſo in the Temple, as before the eyes of God who is his Iudge, his Maſter and his father; Neither doth Satan open a wider window vnto all kind of vice than by perſwading Men that God looks not downe on things ſo low; For then a deepe ſleepe overwhelmes the Conſcience, and the feare of the Iudge being taken off, the barres are broken and Men dare doe any thing, running headlong into all kind of Villanie, although reſtrain'd a little by the power of the law or by the feare of Infamy.

112. Neither is the knowledge of God of little moment in chaſing from vs all reſtleſſe Cares, in calming the troubles of our mind, and in ſilencing the

the tongues of Murmurers; For hee that knowes God, knowes all his workes to bee as full of Iustice as of providence, to complaine of whose providence as it is vnrighteous, so to oppose it, is not onely vnprofitable, but Rash and Dangerous; And hee who is assured that God so workes that even evills themselues doe turne to Good to those that feare him, doth secure himselfe in his care and Loue.

113. The same knowledge of God is greatly profitable in teaching vs to obserue an honest and profitable vse of earthly things, lest by an vngratefull oblivion wee bury his blessings, or abuse them vnto Riot or to lust, or resemble the beasts that drinke of the River never thinking of the fountaine from whence those waters flow; For hee who knowes God, knowes him to bee the Author of all Good things, and in that title doth pay homage to him, and is industriously wary lest those things which God hath given vnto vse and matter of thanksgiving, be corrupted by ingratitude or abuse.

114. What shall I say more, seeing, without the knowledge of God it is impossible for vs to know our selues, for then the bubbles of our Pride sinke downe, and our plumes doe fall, when wee looke on God; For as long, as a Man lookes on himselfe or compares himselfe with inferiour things, hee takes himselfe to bee a creature of some reckoning, and applaudes the humour, overcome with a vaine and flattering opinion of his strength or Wisedome; But whē he presents himselfe before the tri-

bunall ſeate of God, hee is preſently touch'd with an apprehenſion of his weakeneſſe, and his naturall pollutions and deformities preſent themſelues before him, and is invironed with ſo great a Light, that he is inforced to confeſſe that the Light of his Vnderſtanding is but vtter darkeneſſe; In the ſame manner, they that onely behold the things which are before their feete, beleeue their ſight is good and cleere enough, but the ſame Men when they behold the Sunne, haue ſtrait their eyes ſo blinded that they are compelled to confeſſe, that the ſharpeſt diſcretion of their eye is both darke and dull, when it turnes it ſelfe vnto heavenly things.

115. Seeing then ſo great is the excellence of this divine knowledge, and the fruit thereof ſo abundant that it may bee extended into every part and portion of our life: I cannot but here lament the condition of humane vnderſtanding which in trifling things doth expreſſe a moſt ſubtle and ingenious Induſtry, but in the knowledge of God alone, doth languiſh in a drowſie ſloth; For how Rare is hee that diſregardeth not theſe ſacred ſtudies to addict himſelfe to things that tend to the advantage either of publcke or private dignity? How many beate their braines in curing the bodies and skinnes of others, who within their owne, haue Dropſie humours? How many ſit in the ſeate of Iudgement to decide the Differences of others, which are themſelues at diſcord with God, and conſider not that he muſt iudge them? How many are expert in the Account of Numbers and Lines,

whoſe

whose owne lives are Irregular as being altogether without the knowledge of God? So strange besides is the garbe and Condition of humane things, that we preferre delights even aboue necessities; So the Confectmaker is valued aboue the husbandman, and wee thinke the embroiderer to bee a more Substantiall fellow then the Taylor; And commonly those studies are more esteemed that make for gaine, then those that instill into our minds the elements of divine Wisedome; It falls out with these, what *Aristotle* reports, to haue befalne the suiters of *Penelope*, who becausе they could not obtaine the Mistresse, enjoy'd their desires with her Maides; For the Arts are the handmaids of divine Wisedome, neither doe they deserue a place in the Ranke of honest diciplines if they professe not themselues to bee attendants on it, these are those handmaids which the Divine Wisedome sendeth forth, as it is recorded in the ninth of the Proverbs.

Peradventure some peremptory puny will heere step forth and to depresse Divinitie beneath other Sciences, will alleadge that it is subordinate unto them, and that it borrows of them many things, as Ornament from Rhetorick, Acutenesse from Logick, the knowledge of the chiefe principles from the Metaphysicks, the nature and helpes of vertues from the Ethicks, and that the Student in Divinitie, after hee hath received the headed speares from Divinitie, doth hurle them with greater force and certainety with the armes of Philosophy; Finally, 116.

that Divinitie should bee vnarmed and unnerved, should it be destitute of the helpe of the Arts.

107. But they who breath forth these empty noises, doe not distinguish Divinitie from the Divine, that is the Science from the Man; As when the Phisician professeth the Art of Phisicke onely for gaine, this is not the end of the Art but of the Man; The Divine indeede every where doth search and collect together, the aides and ornaments of Eloquence, but Divinitie doth not therevpon increase either in excellence or Abundance, for it subsisteth of it selfe and needeth not the aide of any; Neither haue those *Coryphæi* in Divinitie, the Prophets and Apostles begg'd these ornaments, their Simplicity being more powerfull than all Eloquence, and their Majestie of greater vertue than all acuteneſſe of Logick or Philosophy; As the chast Matron is most adorned, that hath on no ornaments at all, leaving to the vnchast or the vnbeautiful, their false and artificiall dresses, and borrowed Complexions; What if the Iudge doth sell his purple, or the mercenary Lawyer the braver hee is cloath'd, doth esteeme his tongue at the deerer rate, must the Taylor therefore advance his needle aboue the law? One Science is subordinate vnto another, when it borroweth it's principles from it, or, when the Conclusions in the superiour Science, are made the principles of the inferiour, so the Opticks are subordinate to Geometry, and Musicke to Arithmetick; Or when the End of one Art is subordinate to the End of another,

another, So the Art of making bridles, is subordin'd to the Art of Horse-manshippe, and that Art is subordinate to Military Discipline; But no such thing is to bee found in Divinity.

But if the Divine doth gather some of the more grane and morall sentences out of the writings of the Philosophers, hee doth not that for want or for necessitie, but to set a blush on Christians cheekes, who by their prophane life dishonour their most holy profession, that so they who will not heare God, may heare Men, enduced only with the light of Reason, and by their testimonies and accusations may bee as well convinced as ashamed. 118.

But neither doe wee graunt that the Divine takes these things from the Philosopher either by intreaty or by loane, seeing he doth rather force them from him as from an vnlawfull owner, for whatsoever sparks there are of Religion in the whole world, they ought to bee brought to the Altar of God, and whatsoever instructions there are that Concerne true vertue, they appertaine to his Temple, no otherwise then the vessels of Gold and Silver, taken from the Ægyptians in pretence of Loane were converted after to the building of the Tabernacle. 119.

Hither therefore being bound let vs labour with wind and oares, and to arrive to this knowledge let vs plough the Deepes of this present World, with sweating industry; For if the Philologer when from the Rubbish of Antiquitie, hee finds out words hoary with Age and 120.

covered with dust, or when he expoundeth superannuated Customes about meates or habits, bee heard with great attention and applause, what eares and Attention should wee lend to them, who vnfold things more Ancient than heaven it selfe, and declare the Wisedome of the Ancient of Dayes, drawen not from the defective Cisterne of the Critick, but from the vnfaddom'd deepes of the Oracles of God? If the Lawyer bee heard pleading of eaue-droppings, of tenements, or of Wills, how, with more purged eares should the Divine, not discoursing of drops of waters, but of the fountaine of Life it selfe, not of the tenure of houses, but of the liberty of the Spirit, not of the testament of dying men, but of the Will of the living God?

121. Labour after this then, you that haue all a desire to bee good, and that you may attaine to the true knowledge of God, endeavour that no ill affection may corrupt, or wanton saftnesse may degenerate your resolutions; for if the Heathens deferred long, and kept at the doore those that were to be instructed in the service of holy things, if they were not admitted into *Ceres* Temple, but after many sighs and tedious preparations by often purifyings; what manner of man ought he to be, whom God admits into the Chancell of his most sacred discipline? And if *Aristotle* in the first of his *Ethicks*, and the 3. Chap. would haue his hearer of civill sciences, to be neither νεαζων τη ηλικιαν, neither παρα το ηθος, young in age or manners, how much

much more requisite is it, that all youthfull heates should be cooled in him, who is to addresse himselfe to that Science, to which all other Sciences are but servants?

122. Neverthelesse wee must take heed, lest while too much wee employ our selues in this study, we offend God by our sedulity; which comes to passe, when not content with what belongs unto salvation, wee labour in things unnecessary, and by a prophane curiositie search after those things which exceed the compasse of our understanding or sobriety: For as heretofore when the Law was published, there were bounds set round about the Mountaine, which it was death to breake thorow, so there are certaine bounds set round the doctrine of the Gospell, which it is sacriledge to transgresse: A religious ignorance is better then a curious knowledge; and as the fire giueth light to those that are a farre off, warmeth those that are neerer and in a reasonable distance, but consumeth those that approach so neere to touch it; So God illustrates all with some light, yea even the most removed from salvation, but those that are admitted neerer, he warmes them with his loue, and inspires them with his Spirit, but who with a wilfull curiositie intrude themselues, and even dare invade him, he overcomes and destroyes them with amazements, *Who seeketh after Majestie shall bee consumed with the glory of it.* This corruption beganne in *Adam*, affecting that knowledge of Good and Evill which onely appertaineth unto God

God, wherefore as in the eating of the Paschall Lambe, the Israelites were to feed onely on the flesh and not to meddle with the bones; so in the doctrine which instructs us in the knowledge of God, we must labour after those things which serue for the nourishment of our soule, and abstaine from those which by their hardnesse would breake our teeth, and turne the edge of our understanding: then onely in the knowledge of God shall we obserue a meane betwixt an affected negligence and a sawcie curiositie, when we shall referre all our knowledge and meditation to pietie and manners, and to the loue of God.

* * *

Le Sr de la Primaudaye en ses Quatrains.

L'ouvrage excellent des cieux, & l'entour, & le space,
Rendent leur Architecte admirable à tous yeux:
Mais sa divine loy restaurant l'ame en mieux,
L'esleue sur ce tout pour voire Dieu face à face.

The glorious Vault, and fabricke of the skies,
Presents their wondrous Maker to all eyes:
Whose Law divine, restoring soules by grace
Mounts them o're all, to see HIM face to face.

FINIS.

THE CHOICEST SENTENCES TAKEN out of this preſent treatiſe of the knowledge of GOD.

In the collection onely whereof I have followed the Copy of *Monnſieur Derelincourt* Miniſter of the Hague, which if they be thought either too tedious or impertinent, it ſhall be ſome protection to me, that I had ſo reverend an Example.

TRVTH is ſo affected to the Mind as Light unto the Eye. Sect. 3.

The true knowledge of God is the moſt abſolute perfection of the mind. Sect. 4.

That in all Men is inherent an apprehenſion of a God, it is manifeſt by experience and the teſtimony of all Ages, amongſt whom there is none ſo wild or barbarous that hath not received ſome forme of Religion, and that eſtabliſhed under moſt grievous penalties, for this is no written but a native Law, to which we are not taught, but made, not inſtructed by precepts but by the principles of Nature. Sect. 7.

From nothing to ſomething is an infinite diſproportion. Sect. 24.

As the beames of Light diſperſed over all the World, doe flow from one beginning, namely the Sunne, and as numbers proceed all from Vnity, and in the Body of Man, as all the Arteries and Vitall-Faculties proceed from one heart, ſo every Being doth depend and is ſuſtayned by one chief and Soveraigne Being. Sect. 24.

God is not onely the efficient Cause of all things but the finall also, as the Apostle witnesseth to the Hebrewes, saying, That God is for whom and by whom all things are. Sect. 25.

The End is always the formost in the Intention, and the Efficient Cause is moved by it. ibid.

Most true is that of Aristotle *in his second booke* de Gen. cap. 10. *that the perpetuall durance and continuance of things ought to bee imputed to the Simple and daily Motion of the Sunne from the East into the West; but that Generation and Corruption doth arise from the oblique course of the Sunne and planets through the Zodiack, whiles according to their situation they change their Aspects, and by their accesse neerer to us, or recesse farther from us, the Affections, and the Qualities of the things doe differ.* Sect. 28

As the Essence of God cannot be expresst by words, so it cannot be conceived by the Vnderstanding, for a thing infinite cannot be comprehended by a thing finite, and the inaccessible light of God doth dazle the understanding. Sect. 39.

From the diminution of the knowledge of God would arise a diminution of his loue, and by the same contempt whereby the knowledge of the divine Nature is neglected, the knowledge also of the divine Will would bee despised. Sect. 42.

The life of a Wise man is nothing else but a Returne to God, and the way to God is by the study of Piety and Iustice. Sect. 43.

The Maker of time is before time, and above it, neither is his duration measured by it; for as the infiniteness of God doth not onely consist in this, that hee is not circumscrib'd by limites, but most especially in this, that hee is all in every place; so his eternity likewise consists not in this onely that he is without beginning and without end, but rather in this, that his life is not a motionary course,

but

but a perpetuall reſt, and in which there is no ſucceſſion of parts. Sect. 56.

As to a man ſitting on the banke of a Riuer, only that water is preſent which is obſerued by him in that inſtant moment, and poynt of time, but that part of the River is not preſented to his eyes which is not yet come to him, or but now gone from him; yet the ſame man, were he exalted into the uppe r region of the aire, might behold the whole River, and at one aſpect obſerue both the fountaine and the coruſes of it; ſo by the eye of God, who is aboue time, together, and in one moment is obſerued the whole fluxe of tranſitory things, nei ther in him is there addition or ſubtraction, becauſe all things are preſent with him. Se. 56.

Thoſe perfections which are diverſe and ſcattered in the creatures, in God are one and the ſame perfection. Se. 57.

God making the body of man of earth, did conforme his mind to humility, and a religious lowlineſſe, by remembring him of his deſcent and ignoble parentage. Se. 67.

The happineſſe of men is not to be eſteemed by the preſent condition of things, but by the Counſaile of God, and laſt event of all things. Sect. 71.

It is neceſſary in the buſineſſe of ſalvation to have God our leader, and to make his word our rule. Sect. 74.

Becauſe that man did fall by believing the words of the Devill, it was fitting that man ſhould be rayſed from his fall by believing the Words of God: for it was requiſite that contrary Evills ſhould bee cured by contrary Remedies. Sect. 79.

The Scripture teacheth that Man being firſt created to the image of God, indued with holineſſe and righteouſneſſe, revolted from God by his owne conſent, and the ſuggeſtion of the Devill, whereupon ſinne came into the world, and by ſinne death and malediction, notwithſtanding the image of God is not ſo deformed in man, that there remains not certaine traces of it, to wit, a certaine apprehenſion of

Divinity, and ſome graines of Honeſty and civill Iuſtice. Sect. 95.

Though God inhabits light which cannot be attained to, yet in ſome manner he hath made himſelfe viſible in his Son, who is the image of the inviſible God, and God with us, whoſoever ſhall endeavour to come to God by any other way, he ſhall find him a Iudge and not a Father, and the more he haſts, the more he errs, and headlong falls into a certaine ruine. Sect. 99.

Phyſicians doe rather ſuſpect then ſee the inward affections of the Bodies, and the cauſes of Diſeaſes, and hereupon it often comes to paſſe, that in pretence of curing the diſeaſed, officiouſly they kill them. Sect. 105,

As there are may be gathered many and excellent fruits from the knowledge of God; ſo this is above all the moſt principall, that we cannot bridle in our vices, or ſtop our deſires in their careere with a ſtronger rein, then with the knowledge of God; for he that knowes God, knowes him to bee a ſearcher into the ſecrets of the heart, whoſe eyes cannot be curtaind with the flattering clouds of lying or hypocriſy, to whom accounts are to be given of every idle word. Sect. 111.

To complaine of Gods providence, as it is unrighteous, ſo to oppoſe againſt is raſh and dangerous. Sect. 112.

Without the knowledge of God it is impoſſible for us to know our ſelves; for then the bubbles of our pride ſinke downe, and our plumes doe fall when we looke on God. Sect. 114.

Then only in the knowledge of God ſhall we obſerve a meane betwixt an affected negligence and a ſawcy curioſity, when we ſhall referre all our knowledge and meditation to piety, and manners, and to the love of God.

The End.

The Elegant Combat

OR, THE

Mutuall Entertainement

betweene the two learned and famous Frenchmen Monſciur *Du Moulin* and Monſeiur *De Balzac*.

Extracted out of the originall,

By

Robert Codrington Maſter of Arts.

LONDON,

Printed by *Anne Griffin*. 1634.

Robert Cobb

To the true Louer of all good Learning and the perfect mirrour of her Sex and Age, *Alice* Countesse of *Derby* Vicecountesse *Kinton*, *le Knocking* &c. and *Lady* [redacted] in the Isle of *Man*.

Right Honourable,

The report and splendour of your Vertues have encouraged me to present these Papers into your Honourable hands; in which, what my presumption hath offended, my duty may excuse; it being Religion to pay most homage unto those shrines which most Vertues have erected; and Fame so lowdly celebrating your praises, it were some rebellion in me not to attend, or infidelity not to believe her Story, which pronounceth you the Mirrour and the Blessing of this Age, to be as great a wonder as an example to Posterity, and eminent in all your actions, which as they are advanced by your Greatnesse, so they are crowned by your Goodnesse; Goodnesse it selfe being so habituall unto you, that it seemes she is become even your Nature, and may be called as much your complexion as your practice.

This is that which hath invited me to the Dedication of this Treatise to your Honour; for to whom more worthily could I present it, then to you, whose life is a

Com-

Commentary on it, making Religion not your affectation, but your most [illegible] employment, and the excellence of your spirit, although it workes you to a nobler height then our duller faculties can attaine unto, yet the height of your Honour is still the humility of your vertue, and it is the last of your praises not to affect them. This I have received from the mouth of Fame which I deliver not to your eares, but to the truth of your Story, which paralels your love to Learning with the nobleneſſe of your other Vertues, and preferres your love unto Religion above them. Vouchſafe them, Right Honourable, to accept this Treatiſe, not unworthy of ſo pure a Patronage, and if my devotion to your Honour can win on your Goodneſſe to pardon my Preſumption, the excellence of the Subiect ſhall win on your Iudgement to entertaine the Treatiſe, in which there is no other errour to be found, but that it is preſented to the World, and you, by this rude hand of

Your Honours moſt
humbly devoted

R. C.

A Letter of Mounſeiur *Du Moulin* to Mounſeiur *De Balzac*.

SIR,

I Haue receiued the booke which out of your fauour it hath pleaſed you to ſend vnto mee, which you could not haue giuen to any Man that did more eſteeme it, or leſſe deſerue it, for although I finde my ſelfe one of the moſt vnworthy to come into your remembrance, yet I am one of the firſt that doe extoll your Vertue, by which you haue attained to the height of the Art of Eloquence, and drawing the Bridge after you, haue with admiration left Deſpaire vnto Poſterity. In the deſcription of Eloquence which the Ancients thought to haue no being but in fancy, you haue made an entire body, and haue demonſtrated that a man of theſe times may outgo them; the force and dexterity of your Spirit hauing exceeded their imagination, you delight

the vnderstanding and instruct it, and haue ioyned two things rarely sociable, learning with solidity. This is one of the best things of this Age to haue bred a Man that in effect hath shewed how farre that Eloquence may goe. But of this I had rather speake to others than your selfe, who without affecting praise are content to merit it, and which followeth you so much the closer, by how much the lesse you search it, so that hee must borrow your pen who worthily would praise it, and I assure you that for the exercising of it you haue made choice of a subiect proportionable to your wit. For as the things done by the King could not bee performed by any other then himselfe, so could not they haue worthily been written by any other then by you, you insult especially on our miseries, but in that you are not to bee blamed, because you write according to your vnderstanding, and that without this draught of your pencill the Kings picture could not bee perfected, whom though God hath imployed to humble vs, yet hath not his maiesty forgotten our ancient seruices, nor is hee ignorant how that the late King his Father of glorious memory found no refuge in time of his affliction but among our Churches. Would you be offended Sir, if I should say, that it seemes to me, that God hath presented you another Subiect worthy of your excellent Wit, that is the prowesse and the happy successe of the

King

King of *Sweden* for since the King whom you haue drawne out in so rich colours cannot satisfy himselfe to heare himselfe but praised, you shall follow his inclinations in drawing the portraict of another King that emulates his Vertues, meane while your worke shall be to me not only a proofe of your sufficiency, but also a pledge of your Bounty, and seeing it among my other bookes, I shall almost begin to think my selfe somebody, because in sending it to me, you testifie that you haue some good opinion of me, which shall obliege me to wish your prosperity and to remaine,

Your most humble and affectionate seruant.

Du Moulin.

The Letter of Mounſeiur *De Balzac* to Mounſeiur *Du Moulin*.

IR, There is no modeſty that can reſiſt the praiſes that come from you, and I ſhould diſſemble if I ſhould not acknowledge that I tooke pleaſure to ſuffer my ſelfe to be corrupted by the firſt lines of your letter, but I muſt know my ſelfe a great deale leſſe then I doe to remaine long in that errour; A Man after he hath had a pleaſant dream awaketh, and I ſee well that after you have ſpoken ſo advantageouſly of my labour, you have not vſed all the ſeuerity of your iudgement, fauour you haue done me rather then iuſtice, and have ſought to oblige me though with the hazard of offending truth, your ſelfe being the formoſt you encourage thoſe that are in the race with your hand and voyce, and to perſwade them to follow you, you make them beleeve they

ſhall

ſhall outgoe you. Lo here in good earneſt an admirable Arteifice, and which I had not diſcouered at the firſt bluſh, But whatſoeuer it be, or from what principle ſoeuer this glorious approbation comes to me, I doe no leſſe eſteem it then an ambitious man would doe a crowne, and without penetrating into your deſigne I reioyce in my fortune. It is no ſmal thing Sir, to be beloued of you whom I haue alwayes perfectly eſteemed, and haue now a long time marked of the Huguenots party; as an excellent pilot who dares braue a whole fleet out of a Cockeboat, we haue the Right and the Authority, but you haue the Addreſſe and the Stratagems, and are no leſſe confident of your courage then wee are of our cauſe. Certaine it is that thereby you may giue to a Sedition the apparence of a juſt warre, and to a multitude of Mutineeres the face of a well diſciplin'd army, thereby you make pleaſing to many people an opinion that hath loſt the grace of novelty, and although it leaneth towards a downefall, wee muſt confeſſe it hath both lineaments and complexion in your writings, and that neuer any man did ſo cunningly couer weakeneſſe or hold vp ruines with finer force

Si Pergama dexterâ
Defendi poſſint etiam hâc defenſa fuiſſent:

The Towne of *Troy* from being made a Graue:
This arme of thine if any Arme could ſaue.

I vſe alwaies this language when there is occaſion to ſpeake of you, nor doe I take any part at all with the paſſions of the vulgar, who conſerue not the liberty of their owne iudgement, and know neither the faults of their owne nor the vertues of ſtrangers. For me out of what cloude ſoeuer the Day comes forth, it ſeemeth beautifull, and I aſſure my ſelfe that at Rome the better part did praiſe *Hannibal*, and none but plebeians ſpoke opprobriouſly of him. For it is a kind of ſacrilege to bee caue whomſoeuer it be of the gifts of God, and if I did not confeſſe that you had receiued much, I ſhould thinke my ſelfe iniurious to him who had giuen you much, and in a different cauſe ſhould offend our common Benefactor. It is true that ſometimes I haue not flattered your party, and haue beene a little moued againſt the Authors of theſe late tumults, but hauing obſerued in your bookes that our opinions were agreeable, and that ſubiection due vnto a Soueraigne did make vp a part of that religion which you teach, I thought I might ſpeake with your conſent that which I haue already ſaid, and that in this I was but your ſimple interpreter. Be the Tempeſt begotten by the North or by the South, it is equally odious to me, and I take not counſaile in what concernes my duty either of England or of Spaine. My humour is not to fight againſt the times, nor to oppoſe my ſelfe againſt things preſent, it is paine, to

mee

nice to conceiue onely the Idæa of *Cato* or of *Brutus*, and being to liue vnder the power of another I finde no vertue more conuenient then obedience. If I were a Swisse I could be content to be the Kings compere, and would not be his subiect nor change my liberty for the best master in the world. But since God hath made me to be borne in chaines I beare them willingly, and seeing they are neither rude nor heauy I will not marre my teeth in trying how to break them. It seemes that Heauen approueth a gouernment which it hath maintained by the succession of twelue hundred yeares, an Euil which had so long continued might in some sort become lawfull, and if the Age of men bee venerable that of states is holy. Those great spirits which I haue designed in my worke, and which you haue had of your party ought to haue come in the beginning of the world, to haue giuen lawes to new people, and to haue trauaild in the establishment of policy. But as it is necessary to inuent good things, so certainely it is most dangerous to goe about to change euen euill ones themselves. I haue no cruell thoughts Sir but those onely that concerne the cheifes of your party. I treate in a manner as an enemy, and I care not for insulting on your miseries, as you ciuilly reproach me, I who haue written that the King should be blessed of all the world if after hauing suppresst the pride of Rebells he did not in-

sult

ſult on the misfortune of the afflicted. The perſecutors of thoſe who ſubmit themſelues are in like execration with me as the deſtroyers of tombes, neither haue I onely pitty of affliction, in ſome ſort I haue it in reuerence. I know that heretofore men conſecrated places that were ſtricken with thunder, the finger of God was reſpected in the perſon of the miſerable, and great adverſities doe rather worke Religion then receiue reproaches. But ſo to ſtile the good ſucceſſe of the Kings armes were to ſpeake improperly, wee haue all gained in his Victory, all the paine that hath beene impoſed vpon yours hath beene to make you as happy as our ſelues, and they are now poſſeſſors and enioyers of that ſecurity of which they were but amorous & icalous before their rownes were taken. Our Prince will put no yoake on the conſciences of his ſubiects, hee will not haue that receiued by force which cannot be well receiued but by perſwaſion, nor vſe thoſe remedies againſt the French which were good againſt the Moores. If the King of Sweden doth ſo vſe his proſperity, and doth not defile ſo pure a Grace by puniſhments and proſcriptions, I promiſe you to doe that which you haue deſired of me, and to imploy all my Art and Vtenſils to erect him a ſtatue. This is iuſt to touch my inclination to pray me to praiſe that prince, when ſhould all the Crownes which are imbroidered on his Scarfe

bee

bee changed into ſo many kingdomes, they would not be ſufficient (me thinks) to recompence ſo rare a Vertue or to imploy ſo vaſt a Spirit. As I expect nothing but Greatneſſe from his valour, ſo I hope for nothing but Goodneſſe from his Vertue. And although ſome haue declared in Spaine that hee is the very AntiChriſt, yet I am neither ſo deuout to beleeue that newes, nor ſo fearefull to bee afraid thereof. Onely I ſay vnto Scrupulous Men who aske mee thereabouts, that in the meane time our King hath there a Second that ſerues him well and that no Man could preſent vnto the houſe of Auſtria a Demurre that could diuert him more from ſtudying on our affaires. Sir, I will paſſe noe farther, Better it is to ſtand at the portall of a holy place then to enter thereinto being vnprepared. Beſides that this diſcourſe is already long enough for the beginning of Acquaintance. Pardon (if you pleaſe) the Impertinence which I haue in entertaining you, which is the cauſe that I haue forgotten both your buſineſſe and my Cuſtome which is not to preach with my friends, but you haue giuen mee the Text which I haue treated on and I beleeue that you hauing ſuddainly opened the bottome of my heart, and I not diſ-

sembling with you my affections; you wil hereafter take Confidence in my freedome; with which I protest vnto you most solemnely that I am,

Your most humble and affectionate seruant.

De Balzac.

An

An answer of Monseiur *DuMoulin* to the letter of Monseiur *De Balzac*.

SIR

I Had ere now answered your letters if they had beene in my Possession, but they haue a long time runne vp and down the towne euery one desiring to take a Copy thereof, and from the towne they haue walked to the Villages from whence the pestilence hath remoued us, for albeit that in all your writings there shine the force and liuelinesse of your Spirit seasoned with Grace and Sweetnesse, yet in these letters you haue excell'd your selfe, so elaborate is the stile, and the Conceptions strong and pleasing, that all here glisters: neither doth the soundnesse hinder the cleerenesse of it, wherein you are different from many of these times who take delight to

dabble in the inke, and amongst plenty of thornes haue but little light, like that of a Glowworme lurking out of a Bush, wherefore in reiecting the praises that I haue giuen your quill, you shew in earnest how much you doe deserue them, for you write the stile of eloquent with so much eloquence, as it seemes that you haue taken a taske vpon you to shew that your Modesty is vniust, and to accuse me for not hauing praised you enough, your must change your stile if you would bee beleeued, and must become barbarous to the end you may perswade. It would very ill become me to reply vpon all points of your letter, I will not enter into that list with you, the scope of my writings being not to stroke the eare but to tickle the Conscience: This is their priuiledge that write for true Doctrine, that incongruities passe oftentimes for elegancies, and that Barbarisme is sociable with Truth. For as blew and red flowers among the Corne doe delight the eye but disaduantage the haruest, so ornaments among good doctrine doe diminish the fruit of the teaching, and doe cause that instead of teaching matters wee are staid at words, and doe weigh periods, these flowers must fall before the fruites come on, and grosser termes doe oftentimes giue a deeper impression. And it being necessary in such matters to vse sometimes strong reprehensions, to bring hither the flowers of eloquence, were as if

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we should scourge our children with a nosegay. It is for false religions to borrow these ornaments, as in their Temples and Ceremonies they will haue splendor, so they require a swollne and an artificiall language, like vnto a Woman sparkling with Diamonds whose eyes are blind, which Sir, I say to answer to those offensiue praises which you too liberally bestow vpon mee, praising mee in that I haue a Grace to lye, saying that I defend a bad cause with dexterity and Stratagems, without right and without Authority, and that I maintaine an opinion which hath lost the grace of nouelty, and for the height of all my praises, you say that I would be fit to giue a Sedition the apparence of a iust warre, which dexterity of seducing you place amongst the gifts of God, which you say you haue in great esteeme, so with a double artifice you pricke me as you tickle me, and lift mee vp a spectacle on high, after you haue besmutched and deformed mee. Pardon mee Sir if I tell you that there is no blame which is not more tolerable then these praises, to bring more Art and Industry to defend Error serueth to no other end but to goe to hell with a better Grace, and to sweeten poison to destroy both himselfe and others with more dexterity. It were better a thousand times for such a Man to be dumbe then so vnhappily eloquent, and to bee the most brutish amongst men then to haue

haue such an ingenious peruerseneſſe. This is ill taking of measures, to place a fraudulent Eloquence amongst the gifts of God. It is rather the Deuill who wheets the tongue and pen of such a Man, and lends him his armes to make warre against God. In briefe you haue heapt on three false praises which *Homer* giues to *Paris*, prayſing the beauty of his lockes but making him to bee the ruine of his Country. Now that if on our side there were Benifices, Riches, and Pensions, you might haue some Colour to thinke that a spirit desirous to appeare had beene drawne by these allurements to defend an euill cause, but Pouerty and Reproach being the Cognizance of our Profession, to bee wicked for nothing would be with the losse of piety to lose common Sence. And whereas you say that our Religion hath lost the grace of Nouelty, I say that it is impossible it should loose that which it neuer had, but if it were or had beene new, this should not haue beene a Grace vnto it but a Blemish. Nouelty may giue some grace vnto Sallets or Apparell, but not to the Doctrine of Saluation: that were good newes for Italy, where the new Saints doe make the old ones loose their Credit, and for the church of Rome in which the Pope doth vaunt of his power to change that which God hath commanded in his word, and that he can make new Articles of Faith, who not being able to say with Saint *Peter*

Gold and Siluer I haue none, vseth his ship to traffick, making a noise with the keyes, whose locks he hath changed. From this head a defluxion is fallen on the Body of the Clergy, who set vp their Banke in the Temple, and abandoning the *Dominicall letter*, are altogether addicted to the *golden number*. From whence it comes to passe that all is put to sale, euen God himselfe and the remission of sinnes, and that priuate Masses are not said but for those who haue contributed to the Church, the wit of auarice digging euen into Sepulchers, so that a rich Man cannot goe cheape into his Graue. And there can be no greater change then of a spirituall to make a temporall Monarchy, but our Religion is the true and ancient Christianity, onely new in this, that it reiecteth all nouelty, and esteemeth no doctrine new that is not from the Beginning, it being the heauenly Truth which the Son of God brought into the world, the violence of prouoked people haue no more power against it then the Winds haue power to change the beames of the Sunne. This is it, why I make my prediction quite contrary to yours, and instead of the declining which you speake of I assure my selfe that it wil flourish and chase away the darkenesse of this Age by the brightnesse of it. And I wonder how you can delude your selfe with such a hope, in a time wherein our Religion receiueth so great Increase in the low Countreyes

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and in Germany, and wherein the Greeke Churches doe range themselues vnder our Confession, being drawne thereunto by the euidence of the Truth. This without doubt is one of the praises which you reserue for the King of *Sweden* to haue contributed to so good a Worke, of whom besides his Valour and successe you will aduance his Clemency, and for this that in places conquered he hath vsed no violence against the Roman Clergy, but letteth euen the Iesuites themselues alone, although they teach that it is lawfull to kill Kings, and that many parricides haue come out of their schooles, who hauing lately called this King AntiChrist doe now in their Colleges make declamations to his praise. And if our Churches in France doe suffer any Diminution, this proceeds not from the Cause of the contrary party, but from the Auarice of some of our Nobility who wound vs in giuing eare to that TIBI DABO which the Deuill propounded to the Sonne of God, for there are found of those who are alwaies armed against iron, but not against siluer, and in this golden Age a bag of Pistolls is of great weight, & being put into the balance doth often times ouerweigh the Conscience. But the Church is no more weakned by that, then a Mans body is by hauing vomited a worme or spit forth some filthinesse. So Pride, Vanity, and Auarice are more conueniently lodged in the temples of Idols

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then in the house of God. True it is that those of your party do talke of our Religion with great Contempt as of a desperate Cause which notwithstanding from the lowest is often mounted vp on high: they speake of vs, as if we intended to mine the Alpes with a pin or pierce a Lyon with a festraw. They blacke vs ouer with iniuries doing as the enemies of the Gospell did of old who clad the Martirs in the skins of wilde beasts to animate the dogges to teare them, for they transforme vs into monsters to prouoke the people against vs, but the sonne of God hath prepared vs against this reproach, and he himselfe hath passed by the like proofes. I doe rely vpon your goodnesse and your Wisdome that you will support me if I be sensible on this side, for you are too cleare sighted not to discerne the weakenesse of your Cause, hauing a long time liued at Rome from whence with the examples of vices came the decisions of the Faith; where the Iewes, enemies of the name of Christ doe liue in peace, but the Christians & the faithfull are burned; where in the time of Lent the Shambles are shut and the Stewes are open; where the Penitents whip themselues in publike for the sins of others; where is exercised a marchandise of Annats, of benifices, of dispensations, and pardons: and I remember that I have reade in one of your letters that it is excellent good sinning there, and that you distinguish the Ro-

man religion from the Popes Court, for feare the corruption of the one ſhould not ſtirre vp an euill preſumption of the other, although that this Court doth rule religion. A ſpirit excellent as yours ſhould not ſuffer it ſelfe to bee inknarled with ſuch ſenſeleſſe opinions. But you haue a more delicate religion then that which the vulgar do beleeue, or your Church doth inſtitute, nor doe you faſten vpon any thing which is not agreeable to your humour. I make no doubt but you ſcorne the hypocondriacall deuotion of thoſe who adore bones, who kiſſing and apparelling Images and toſſing up and downe their hallowed graines, doe make their prayers by tale in words they vnderſtand not. Without doubt you doe not thinke it good that Seruice ſhould be ſaid in an vnknowne tongue as if God were become barbarous to Men, or as if the Pope had forbidden God to ſpeake in French; you haue ſeene at Rome many Altars where the Pope hath ſet vp pardons for a 100 and 200 thouſand yeares with as many quarantines, and power to draw a ſoule out of purgatory; you haue ſeene there the madneſſe of the people comming two or three hundred miles to a Iubily to obtaine the remiſſion of their ſins which God hath preſented vs at home by the preaching of the Goſpell; nor are you ignorant out of what ſtocke the Pope drawes this his liberality; for he heapes vp the ſuperabundance

bundance of Faſtings, whippings, pilgrimages of Saints and Monkes, and conuerts the ſame into payments for the ſins of others. When at Rome you did refreſh your chamber with a Gale ſufficient to driue a Ship, and did mount into your Caroach onely, to croſſe a ſtreet, you had not then the leiſure to ſtudie theſe ſuperſtitions. But if you had then the Curioſity to take the miſſall, and therein to read the Cautels and the Rubricks which doe prouide againſt inconueniences in caſe the winde ſhould carry away their God, or the Rats ſhould haue eaten *Ieſus Chriſt*, or the Prieſt ſhould vomit him vp, you would excuſe vs and ſay, certainely it is no maruaile if this poore people do finde theſe things of ſo hard digeſtion and ill agreeing with the maieſtie of the Sonne of God. On two points principally we inſiſt, namely on the Succeſſion of the Pope into the Apoſtleſhip, and on the primacy of S. *Peter*: and we could neuer yet obtaine that any Man would ſhew vs the Inſtitutions of theſe two things out of the word of God. But enough of theſe matters, from which I would haue abſtained if you had not puſhed me forward. I ſubſcribe to the reſt of your letters. Obedience vnto Soueraignes is a thing both iuſt and neceſſary. To finde in our owne Religion or in that of the Kings occaſions of Rebellion is to raiſe vp tumults to defend religion by courſes condemned by Religion it ſelfe, who be-

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ing neceſſitated in their owne particular affaires, doe hope to finde eaſe by moouing the fiſhpoole and to ſaue themſelues in the middeſt of Confuſion. The Cauſe of God was neuer aduanced that way. *Moſes* had power to ſtrike Egypt and their King with great plagues, yet would he neuer draw the Iſraelites out of Egypt without the permiſſion of their King. I am of opinion that in Ciuill Cauſes it is more expedient for the people to haue a bad maſter then to haue none at all; how much more hauing a good and clement King are wee obliged to be faithfull to him, who in pardoning vs hath not done as they doe who help forward their clemency by diſdaine, eſteeming him that hath offended them vnworthy of their choller, but hee hath followed his naturall inclination which hath carried him not only to pardon but to beneſit alſo, ſo that to be conquered by him is profitable. Furthermore I haue alwaies beleeued that there is no worſe eſtate then Anarchy, in which euery one is a ſlaue becauſe euery one is a maſter and where the exceſſe of liberty is the Cauſe of Slauery. For this liberty bringeth licence, and licence confuſion, and confuſion ſlauery. As the hand would be an vnproper inſtrument, were the fingers all of an equall length, So a multitude of equall perſons moue not without inconuenience; your *maxime* that it is dangerous to change euill lawes is true out of the buſineſſe of Religion.

ligion. To ſubiect a Mans ſelfe by docility vnto lawes which lead unto hell, is to breake the lawes of God, and ſuch who haue made thoſe lawes ſhall not protect before God, thoſe who obey them. But where nothing is to bee conſidered but the loſſe of goods and life, it is better to vndergoe that vniuſt yoake then to bee exempted from it by troubling the publike peace by rebellion againſt the Soueraigne, for the force of humane lawes doth not conſiſt in this that they are iuſt, but in that they are lawes, and are made by them who haue Authority, and albeit they haue ſomething of vniuſt in them, yet it is iuſt to obey them: There are to bee found Eſtates who haue a long time liued in peace and proſperity vnder vniuſt Lawes well obſerued, and others liuing vnder iuſt Lawes but ill obſerued haue fallen into ruine and confuſion. This peace and proſperity will bee allwayes found more durable in a Monarchy than in any other forme of State, for it is the onely ciuill gouernement which imitates the gouernement of the vniuerſall World, where there is but one Maſter, and all other States when they are much growne muſt of neceſſity come vnto it. But of Monarchies ſubſiſting at this day, this of France hath the preheminence in Antiquity and good Lawes: the mooving humour of our nation & inclined to change is a cleere proofe that the State is well compoſed, for it had long ſince

ouerturned the State, if the Pillars were not firme, and the building well compacted. Being borne vnder this Monarchy wee desire the prosperity of it, and that the crowne of our King may be like the crowne of Egges which daily doth increase by Age. If our religion were generally receiued in France, the Kings Maiestie should bee more exalted and his power should the more enlarge it selfe. For the Pope should no more pretend to haue power ouer the life and the Crowne of our Kings, and should vaunt no more that hee might depose them, there should not in France bee any more iustice than that of the Kings. Causes bred on this side the Alpes should not be called ouer to Rome. The Clergie should bee subiect to Ciuill Lawes and should bee tryable before the Kings Iudges. The Kingdome should no more bee exhausted of money that goes to Rome for Annats, dispensations, and pardons. So many Lands possessed by the Clergy and thereby fallen into mortmaine should owe vnto the King the same seruices and duties which other Lands doe which are possest by the Nobility. In briefe I dare say that the principall reason of the hatred which men beare to vs is because we defend by the Word of God the right of our Kings against the vsurpation of the Popes, who make them kisse their pantofles and vnder the shadow of penance doe impose vpon them corporall

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puniſhments. But this is our vnhappineſſe that as the holy Scripture is a booke which is hid from Kings, ſo in that which concernes the liberty and independance of their Crownes, they learne nothing but from them whom the Pope holds bound by the belly. But this is too much. The pleaſure which I take in entertaining you makes mee forget that I write an Epiſtle and not a booke, and hath carried me beyond my limits: that clauſe wherein you ſay that I would giue vnto a ſedition the apparence of a iuſt warre hath urged me to take ſome kind of reuenge which hath bin this, to tire you with the length of my letters; yet it ſhall not hinder mee from admiring the beauty and the force of your wit. I honour the guifts of God whereſoeuer they bee found, on the other ſide alſo, I hope that this little ſharpenes which I haue vſed ſhall not depriue him of your fauours who honours you and who is,

Your moſt humble and affectionate ſeruant.

Du Moulin.

FINIS.